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TO THE BURYING GROUND

EXPLORATIONS IN THE INTERIOR

OF

THE LABRADOR PENINSULA

THE COUNTRY OF

THE MONTAGNAIS AND NASQUAPEE INDIANS.

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BY

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THE SEDENTARY INDIAN TRIBES OF THE ST. LAWRENCE VALLEY.

A RETROSPECT of 327 years carries us far back in the history of the savage races who once peopled the valley of the St. Lawrence, many of whose descendants still occupy the borders of their ancient hunting-grounds, and preserve the superstitions and traditions of their ancestors, although they have adopted nomadic habits.

The history of the sedentary tribes who lived in villages on the banks of the great river is still wrapped in great obscurity, but, with the progress of settlement, fresh discoveries of aboriginal antiquities made from time to time cast a glimmering light on the life of these mysterious races, who have left remains of their villages, burying-places, and battle-fields, in the wide valley of the St. Lawrence from Lake Ontario to the sea.

On October 3, 1535, when Francis I., the very Christian king, was on the throne of France, and Henry VIII., the defender of the faith, was flourishing in England, Jacques Cartier, a mariner from St. Malo, visited the Indian village of Hochelaga, situated near the spot where the city of Montreal now stands, and there found a race of Indians, of whom now not even the name is known with certainty, cultivating the soil and living in a semi-civilised state. The road to this ancient village was through large fields of Indian corn.* Its outline was circular, and it

* Bosworth's *Hochelaga Depicta.*

was encompassed by three separate rows of palisades, or rather picket fences, one within the other, well secured and put together. The single entrance to this rude fortification was guarded with pikes and stakes, and every precaution was taken against sudden attack. The cabins or lodges of the inhabitants, about fifty in number, were each fifty feet in length by fifteen in breadth. They were formed of wood and covered with bark. Above the doors of these houses, as well as along the outer rows of the palisades, ran a gallery, ascended by ladders, where stones and other missiles were ranged in order for the defence of the place. Each house contained several chambers, and the whole were so arranged as to enclose an open court-yard, where the fire was made.

In 1603, Champlain appears to have satisfied himself that the village of Hochelaga had wholly disappeared, for we hear nothing even of the site it once occupied until 1642, when Montreal was founded by the French under the Sieur Maisonneuve. On this occasion some very interesting statements were made by the Jesuits in their memoirs respecting the fate of Hochelaga.* We are informed that at this date no trace of Cartier's Hochelaga was known, except a name which the Indians had given to the island, importing that it had been the site of a village or fort. Two aged Indians who accompanied some of the new colonists to the mountain-top, stated that they were descendants of the original inhabitants; that their tribe had at one time inhabited all the surrounding region, even to the south of the river, and

* Jesuit Memoirs, 1642.

possessed many populous villages; that the hostile Hurons had conquered and expelled them; that some of the tribe had taken refuge among the Abenakis, others among the Iroquois, others among the Hurons themselves. One of the old men stated that his grandfather had cultivated the very place before them, and dwelt much on the excellence of its soil and the fitness of the climate for raising Indian corn; but the incursions of the Iroquois were too much dreaded to permit the reoccupation of the island. The missionaries further remarked that these people had become migratory, owing to the dangers to which they were exposed. Other statements show that Atcheast, one of the men above mentioned, was one of a band regarded as Algonkins by the missionaries. These people were invited by the French to return to the island of Montreal, and were promised protection from the Iroquois; but their fears do not seem to have been overcome until the conclusion of peace in 1646, when a number of families formed a settlement, which appears to have existed only for a short time, when they began again to dread the Iroquois. At this time those who regarded themselves as original Montrealers spoke the Algonkin tongue, and their tribal name was Onontchataronons or Iroquet. Their chief at this time was Taouichkaron.*

The recent discovery of the remains of an ancient Indian village at Montreal has given a fresh impetus to enquiries respecting the earlier inhabitants of the valley of the St. Lawrence and the condition of their civilisation.

In an area not exceeding two imperial acres, twenty

* Notes on Aboriginal Antiquities recently discovered in the Island of Montreal, by Dr. Dawson, Canadian Naturalist and Geologist.

skeletons have been disinterred within twelve months, and the workmen state that many parts of the ground excavated in former years were even more rich in such remains. Hundreds of old fire-places, and indications of at least ten or twelve huts or lodges, have also been found, and in a few instances these occur over the burial-places, as if one generation had built its huts upon the graves of another. Where habitations have stood, the ground is in some places, to the depth of three feet, a black mass saturated with carbonaceous matter, and full of bones of wild animals, charcoal, pottery, and remains of implements of stone or bone. In such places the black soil is laminated, as if deposited in successive layers on the more depressed parts of the surface. The length of time during which the site was occupied is also indicated by the state of the bones and bone implements, some of those in the deeper parts being apparently much older than those nearer the surface. Similar proofs are furnished by the pottery, as well as by the abundant remains of animals used as food found throughout the area.

All these indications point to a long residence of the aborigines on this spot, while the almost entire absence of articles of European manufacture in the undisturbed portions of the ground, implies a date coeval with the discovery of the country. The few objects of this kind found in circumstances which prevented the supposition of mere superficial intermixture, are just sufficient to show that the village existed until the arrival of Europeans. Among the fragments of pottery, pipes, and early Indian art, found in making these excavations, the bone implements are most interesting. Skewers and bodkins,

some with a circular stamp on the end, were probably used for ornamenting pottery, others in playing the celebrated Indian 'game of bones,' for which purpose probably were also employed the many 'objects of unknown use formed of bones of the feet of quadrupeds ground flat on one side, and hollowed in a peculiar manner, with a small hole bored in one end.'*

The aborigines of Montreal were of the Algonkin race.† Cartier evidently represents the languages spoken at Stadacona or Quebec and Hochelaga as identical. Many words which he mentions incidentally are the same, or only slightly varied, and he gives one vocabulary for the language of both places. This accords perfectly with the direct statement of the Jesuits' memoirs, that the tribe which maintain that their ancestors had inhabited Montreal spoke the Algonkin language both in the time of Cartier and in 1642. These people were also politically and socially connected with the Algonkins of the Lower St. Lawrence. The people of Hochelaga informed Cartier that the country to the south-west was inhabited by hostile races, formidable to them in war. These must have been the Hurons or Iroquois or both. In agreement with this, the Jesuits were informed, in 1642, that

* Notes on Aboriginal Antiquities recently discovered in the Island of Montreal.

† In the Relations of the Jesuits, we find the following notices of these ancient inhabitants of Hochelaga:—

Onontchataronon, Huron name of an Algonkin tribe, which the French called Nation de l'Iroquet. The country was situated between the St. Lawrence and the Ottawa. They were among those Algonkin nations who were in the habit of wintering in the neighbourhood of the Hurons. This people, according to the testimony of one of the chiefs, was formerly one of the most flourishing Algonkin tribes.

the Hurons had destroyed the village, that people having formerly been hostile to the Algonkins, though then at peace with them.

In the time of Cartier, the Algonkins of Montreal and its vicinity were giving way before the Iroquois and Hurons, and shortly after lost possession finally of the Island of Montreal. The statement of the two Indians in 1642 implies that at a more ancient period the Algonkins had extended themselves far to the south and west of Montreal. This tradition strikingly resembles that of the Delawares, that their ancestors, allied with the Iroquois, had driven before them the Allegewe, a people dwelling, like the Algonkins, in wooden-walled villages, though the Iroquois had subsequently quarrelled with the Delawares as with the Hurons. The two histories are strictly parallel, if not parts of the same great movement of population. We further learn from the Jesuit missionaries that portions of the displaced Algonkin population were absorbed by the Hurons and Iroquois—an important fact to students of the relative physical and social traits of these races.

'The displacement of the Algonkins tended to reduce them to a lower state of barbarism. Cartier evidently regards the people of Hochelaga as more stationary and agricultural than those farther to the east; and it is natural that a semi-civilised people, when unable to live in security and driven into a less favourable climate, should betake themselves to a ruder and more migratory life, as the descendants of these people are recorded by the Jesuits to have actually done. If Hochelaga, with its well-cultivated fields and stationary and apparently

unwarlike population,* was only a remnant of multitudes of similar villages once scattered through the great plain of Lower Canada, but destroyed long before the occupation of the country by the French, then we have here an actual historical instance of that displacement of settled and peaceful tribes, which is supposed to have taken place so extensively in America.'

In an ancient Indian burying-ground near Brockville, on the banks of the River St. Lawrence, were recently discovered two skeletons in a sitting posture, on a floor of clay supposed to be artificial. Underneath three flat stones, placed on edge and converging at the top, *copper rings* were placed, together with a sea-shell. Further discoveries will probably throw additional light on the ancient commerce of the earlier sedentary tribes of the St. Lawrence, whose curious and most interesting relics are every day turned up by the plough of the back-woodsman, or whose burying-places and village sites are revealed as the forest disappears before the axe of the

* Our primitive Algonkins of Montreal may thus claim to have been a remnant of one of those old semi-civilised races whose remains, scattered over various parts of North America, have excited so much speculation. Had Cartier arrived a few years later, he would have found no Hochelaga. Had he arrived a century earlier, he might have seen many similar villages scattered over a country occupied in his time by hostile races.

These views are, perhaps, little more than mere speculation, but they open up paths of profitable enquiry. To what extent was the civilisation of the Iroquois and Hurons derived from the races they displaced? What are the actual differences between such remains as those found at Montreal and those of the Hurons in Upper Canada? Are there any remains of villages in Lower Canada which might confirm the statements of the two old Indians in 1642?[1]

[1] Notes on Aboriginal Antiquities recently discovered in the Island of Montreal, by Dr. Dawson.

settler. From these rude and almost illegible memorials we turn to the accounts which have been handed down since the first settlement of the country respecting the wild Montagnais tribes, who appear always to have preserved their savage nomadic character.

THE MONTAGNAIS, OR TSHE-TSI-UETIN-EUERNO.

At the beginning of the seventeenth century, Champlain was an eye-witness to an Indian dance near the mouth of the Saugenay in celebration of a great victory over the Mohawks. The Montagnais had allied themselves with the Etchemins and Algonkins to the number of 1,000, and went up the St. Lawrence as far as the Iroquois or Mohawk River below Montreal, in the country of the Mohawks.

In those days Indian warfare on the St. Lawrence was prosecuted on a large scale, and armies moved in canoes for many hundred miles.

Two hundred and fifty years ago, the Montagnais Indians, in communication with the early French Jesuits, were roughly estimated at not less than 1,000 strong, within easy reach of Quebec. Their country at that period was supposed to extend from the St. Lawrence, near the island of Orleans or Quebec, to Anticosti, on the north shore of the river and gulf of St. Lawrence, a distance of about 600 miles; thence back towards the north-east, as far as the dividing ridge between the valley of the St. Lawrence and Hudson's Bay.

The actual extent of the area they occupied was probably much greater, and reached from the St. Maurice

River to the Atlantic coast of Labrador. They called themselves the people of the north-north-east, or the Tshe-tsi-uetin-euerno,* and were formerly a numerous and warlike nomadic nation. A curious circumstance connected with the direction in which they came to the Labrador Peninsula is that they also term themselves the Ne-e-no-il-no, or perfect people. A resemblance between this name and that of the Ni-the-wuk ('Exact or Complete Men') of Sir John Richardson will be recognised at once, more especially when it is known that the Crees referred to by Sir John Richardson had their hunting-grounds on the west of Hudson's Bay, bounded by the great prairies on the south and the country of the Chipewyans on the north.†

The Cree branch of the great Algonkin race extended themselves far beyond the bounds of their brethren in origin and language, the Ojibways, and now overlap them on both sides by more than 1,000 miles.

Paul le Jeune, a Jesuit missionary, visited the Montagnais of the Lower St. Lawrence in 1632, and remained with them until he had made himself familiar with their language.‡ When first he saw some of these Indians, who came on board the vessel which was sailing towards Quebec, their faces were painted with red, blue,

* Mr. Mackenzie of Mingan, who speaks the Montagnais language as well as English, informed me that this was the name that these people called themselves. They belong to the Cree nation of the Algonkin family; they are called Montagnais by the French Canadians, and Montagnais, Montaignets, or Montagnards, or Algonkin Inférieures, by the Jesuits and their early historians; the English Canadians frequently call them Mountaineers.

† Ne or Ni signifies 'exactly.' Arctic Searching Expedition.

‡ Relation des Jésuites, 1632.

and black stripes, according to each man's fancy and taste; their clothing was made of the beaver, bear, or fox skins; they wore no covering on the head, and their long black and greasy hair hung low over their shoulders; they were armed with bow and arrows, a shield, and a lance.

When Paul le Jeune arrived at Tadousac, 170 miles below Quebec, he found a war-party of Montagnais, who had just returned from an expedition against the Iroquois or Mohawks with three prisoners. Entering the lodge of the chief, which was constructed of birch-bark, supported on poles, and sufficiently long to hold three fires five or six feet apart, he was an eye-witness to the brutal ceremonies which are practised by all known races of North American Indians when their prisoners are brought into camp—ceremonies so revolting as to call from the Jesuit father the following expressive sentence:—

'In short, they make them suffer everything that cruelty and the devil could put in their minds.'

Of their wars with the Mohawks to the west, and the Esquimaux to the east, between 250 and 300 years ago, there not only remain traditions, but the names of many places in the Labrador Peninsula are derived from bloody battles with their bold and cruel western enemies, or the stolid and progressive Esquimaux.

By Gabriel Sagard (1636), the first historian of the great Huron nation, the Montagnais were represented as the lowest order of the Indian races then known to Europeans in the valley of the St. Lawrence; the Hurons occupied the highest position, living in fortified villages between Lake Huron and Ontario. The Algonkins

were ranked in point of intelligence and in their approaches to a sedentary life between the Hurons and the Montagnais.

All Indians, whether of the woods, prairies, or sea-coast, are more or less superstitious. The Montagnais, inhabiting, as their name implies, a mountainous country, have always been distinguished by the number and variety of their traditions and religious delusions.

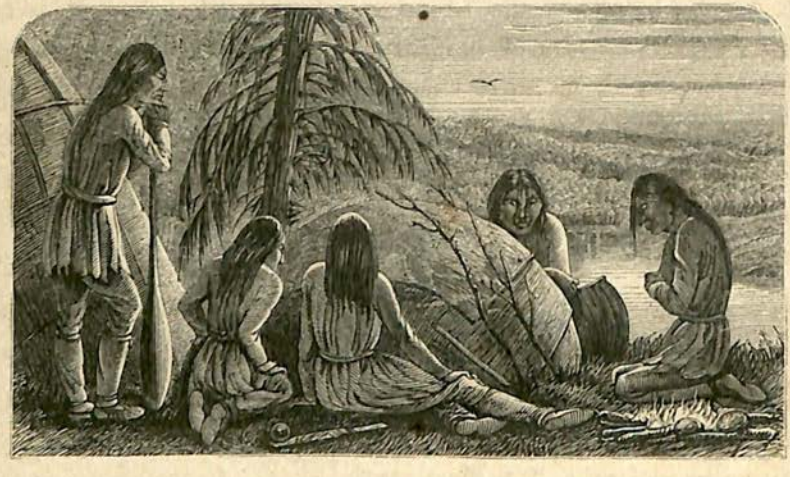
Summer and winter with them were represented by two divinities *—Nipinoukhe and Pipou-noukhe. The first of these brought the balmy spring; the second ushered in the merciless winter. These divinities were supposed to divide the entire world between them, each occupying half in turn for about five moons; for the Montagnais only recognised ten moons in the year, and they considered February to be the longest of them all. They believed in the existence of spirits of the air, which possessed a knowledge of futurity, and presided over their health, feasts, and hunts. One of the chief occupations of their many conjurors was to consult these spirits in cases of sickness or famine, or before any of the band set out on a hunting expedition. The ceremonies then performed, like those which are common at the present day among the wild Cree tribes of the valley of the Saskatchewan, were generally accompanied by a great shaking of the conjurors' tents, throwing of fire amidst the spectators, apparent vocal communion with the spirits in the inside of the tent, and other mysteries easily explained. The sacrifices they rendered to these

* Paul le Jeune, Relation des Jésuites, 1634.

deities, whom they called Kichi-kouai, consisted simply of a small quantity of fat thrown into the fire before they tasted the food procured by their assistance. The Manitou, or 'Spirit of Evil,' was supposed to exercise a malignant influence upon their fortune or on themselves, not on his own account, but owing to the hatred borne by his wife towards mankind. This Manitou, while presiding over their wars, was thought to hurt those only who were killed or taken prisoners, but his wife was declared to be the origin of all their domestic troubles, and she was spitefully represented as clothed in garments made from the hair of men and women who had been killed through her instrumentality. The Montagnais believed not only in their own life after death, but in the spiritual existence of every material thing. They supposed that the spirit or soul of every object was like its shadow, and in this belief they cast a small portion of whatever they ate into the fire, for the sustenance of the soul of the thing destroyed. These souls were thought to reside in a country situated near the setting sun, the happy hunting grounds of Indian mythology. On their journey to this far-distant country, they travelled during the night, sustaining themselves by hunting the spirits of the beaver, the porcupine, and the caribou. They walked on the shadow of snow-shoes in winter, and killed their game with the shadows of the arms they had been accustomed to use in life. Paul le Jeune asked the conjurors what became of the souls of the beaver, &c., that were killed by the souls of Indians travelling to the setting sun; the conjuror replied, 'Be still; you are talking about things which you do not understand.

If I had been in that country, I would have answered you.' *

The vapour-bath played an important part in their ceremonies: it was not only used for medicinal purposes, but in it the conjurors were accustomed to propitiate the deities, or Kichi-kouai, who presided over their hunting-grounds. The conjurors would frequently pretend to see the feeding haunts of the caribou or möose, the winter



THE CONJUROR IN HIS VAPOUR-BATH.

lair of the bear, or the coming geese in the spring, from their vaporous tabernacle, and give the news in a loud voice to the credulous spectators squatting on the outside. It was generally constructed in the same manner as the vapour-baths of the present day, but sometimes of much larger dimensions, so that two, three, and even more might enjoy the bath together,

* Relation des Jésuites, 1634.

making the woods resound with their songs, shouts, and whoops. Frequently remaining for several hours in the bath, they came out covered with perspiration, and in a very exhausted state. If the bath was used for curative purposes, they plunged at once into the neighbouring lake or river.

There does not appear to be any change in the use of the vapour-bath at the present day among the uncivilised Crees, Ojibways, Nasquapees, &c., and the large number of holes with stones lying near them for heating, which I saw on the portages in the country drained by the Moisie, show that this favourite pastime or 'medicine' is still frequently resorted to by the Montagnais.

Fasting was common among the Montagnais, and lasted sometimes for eight days. Besides their superstitions respecting particular bones of the female porcupine, the beaver, and certain birds, and the care with which they preserved the blood and bones of the bears they had killed, they had a singular observance whenever one of these animals was brought into camp.

No young children or girls or young married women who had not yet become mothers were permitted to remain in the lodge, either during the cooking of the bear or during the subsequent feast. Bear-flesh, in any form whatever, was only allowed to be eaten by adult males and mothers. They would never permit the Canadian Jay or Whiskey Jack, which they called Ouich-cat-chan, to enter their lodges, lest they should have pains in the head; but they examined the gizzard of this bird with the greatest care, to see if it contained any fragments resembling the bones of the moose, or any

other large animal, in the belief that if such were discovered they would soon kill one of the animals whose bones were figured in it. They rejected the marrow in the vertebræ of the spine of every animal, believing that, if they were to eat it, they would thenceforward be subject to pains in the back.

Paul le Jeune relates that in his time, in 1633, the Montagnais paid the utmost respect to their conjurors, and were greatly afraid of them. Often would the conjuror assemble the whole camp at midnight or at two and three in the morning, during a piercing cold, the women bringing their little children through the deep snows to the conjuror's or a neighbour's lodge; yet none ever complained of being summoned from their lodges at untimely hours, or in bad weather, or for useless purposes, but all patiently waited through the long cold night to hear the prophetic visions of the impostor.

The power of the conjuror has often induced the Crees to commit outrages against the whites, in some instances attended with terrible bloodshed and murder. So late as the year 1831, the Indians of Rupert's River and James's Bay—Mustegans,* as they are termed—inspired by the promises of their conjuror, attacked a post of the Hudson's Bay Company, and killed the officer in charge, his family, and some employés, in all twelve persons; they next determined to attack Rupert's house, and then Moose factory, but happily some of the people attached to the post first attacked escaped and found their way

* Mustegans, allied to the Swampys. They are Crees, and those of the west side of the Labrador Peninsula are, in many respects, like the Nasquapees.

to Moose. Assistance was procured; the conjuror and his most violent adherents were taken prisoners, and either hung or shot: thus terminating an Indian insurrection against the whites, often conceived and spoken of by the conjurors, but attempted without the slightest prospect of success.

The Montagnais have many characteristics of the western Crees, the race to which they belong. They do not appear to sorrow for any calamity but the death of a relative or friend. They are kind and hospitable; they hate the name of a miser, and, although fond of gambling, show no desire to hoard wealth of any kind. Having little sympathy with suffering, like other races of Indians, they are very patient and enduring, except when willfully insulted. Père le Jeune spoke disparagingly of the chastity of the Montagnais of his time. He says that, like the Hurons, they preferred the son of a sister to succeed the chief rather than his own child, so well were they aware of the immorality of their wives.

The Montagnais had two kinds of feasts—a religious feast, or one at which it was incumbent on each guest to assist in consuming every particle of the food prepared; and an ordinary feast, when they ate as much as they pleased, carrying the remainder home.

In times of scarcity, when an Indian would kill three or four beaver and return to his lodge with them, whether in the middle of the night, at the dawn of morning, or at noon-day, he made a feast at once, inviting all his friends. The men to whom the invitation was addressed would reply, Ho! ho! ho! ho! and immediately snatch up their birch-bark dishes and wooden spoons and repair to

the lodge of the giver of the feast, which was proclaimed in honour of the deity who presided over the chase. Each guest took his place in silence, putting his legs underneath his haunches and sitting like a Turk. If a Manitousin or conjuror happened to be present, he beat his drum during the feast, but no word was spoken by any of the guests. At an ordinary feast it was permitted to talk, laugh, and enjoy the good things of this life. When the fire of the master of the feast was surrounded by the guests, he seized the birch-bark cooking vessel and divided its contents amongst them, without reserving anything for himself; but his neighbour took care to select some of the best portions, as they were passed to him to distribute, and lay them on one side. When all were served, he would turn to the master of the feast, and, presenting him with the reserved portions, say, 'Here is your share.' The birch-bark dish with its contents was received with a Ho! ho! ho! and the savage assemblage set to work, literally, with 'tooth and nail.'

They boiled their meat in vessels of birch-bark by introducing red-hot stones until the meat was cooked, and the broth was always drunk after the meat was eaten. The women dried moose flesh, and laid up a store of smoked eels for winter use; and in times of famine, which were not unfrequent in the seventeenth century, they had recourse to the inner bark of the birch and to caribou moss. When at war with their inveterate enemies, the Iroquois or Mohawks, the men made shields of cedar, sufficiently large to cover the entire body, constructed of a single piece of wood, very light and slightly curved. They exhibited great ingenuity of construction,

when the primitive implements used in their manufacture are regarded.

Their winter life was continually varied by change of camp-ground. Every few days they would move camp in search of game, subsisting upon moose, caribou, bear, porcupine, and rabbits, like the wild Montagnais, Nasquapees, and Ojibways of the present day.

In 1645 the Montagnais nation, in conjunction with their allies the Algonkins, made peace with the Mohawks at Three Rivers. They began even then to complain that the game was getting scarce, in consequence of the encroachments of the French, and that they would be better off if they abandoned their wandering mode of life and cultivated the soil like the Mohawks and the Hurons. But the Montagnais were then, as now, wholly unfitted for a settled mode of life; hence they have never succeeded in rising above the level of first-rate hunters in the woods.

The year preceding their wars with the Mohawks, in 1644, disease and famine had so reduced the number of Indians in the neighbourhood of the Lower St. Lawrence, that in places where, eight years before, the missionaries had been accustomed to see from eighty to one hundred lodges at the different wintering stations, they then saw only five or six. Notwithstanding this great diminution in their numbers, Barthelmy Vimont, a Superior of the French Jesuit Missions in Canada, writing from Quebec, in 1644, an account of the state of the missions, refers to the vast population of Indians of Algonkin origin which peopled the valley of the St. Lawrence. His account is, no doubt, greatly exaggerated. He speaks not of tens of

thousands, but of hundreds of thousands, awaiting the zeal of the missionaries. Most of the other Jesuit fathers speak of the scarcity of aborigines belonging to the Algonkin races, although they represent the Hurons and Iroquois or Mohawks to have been very numerous. The different tribes which formed the Montagnais nation were many in number, and scattered over an immense extent of country. The Jesuits, among other insignificant bands, speak of a nation called the Oumamiwek, whose hunting-grounds were to the north-east of the Bersiamits, about 340 miles below Quebec. In 1652 Père Jean de Quest visited a number of these people, who had come to the coast from the interior. They were at the time at war with the Gaspé Indians, who were in the habit of crossing the St. Lawrence to hunt the moose, bear, and beaver, with which their country abounded. He further says, 'They are either Bersiamits (Montagnais) or some allies of the Esquimaux, who inhabit the northern coasts of the Gulf below Anticosti.'.

In 1661 Père Pierre Bailloquet visited seven or eight different nations (tribes probably), 480 miles below Quebec, named the Papinachiois, the Bersiamites, la Nation des Monts Pelés, the Oumamiwèk, and their allies.*

In 1664 Père Henri Nouvel reached Lake Manicouagan in the country of the Papinachiois, a Montagnais tribe. Beyond, and north of the Papinachiois hunting-grounds, was the country of the Ochestgouetch. Among some of these people whom he saw at Lake Manicouagan was an

* Relation de la Nouvelle France, en l'Année 1661.

Oumanois chief, who had been to Hudson's Bay in the 'North Sea' by that route. A constant line of communication was kept up between the St. Lawrence and Hudson's Bay by different Indian tribes, chiefly Montagnais, and one of the first indications of this traffic is given in the following dialogue which took place between Henri Nouvel and their chief.

Priest.—'Is it far to the two villages where you and your relatives live?'

Chief.—'You may travel there in twenty nights or thereabouts.' (Indians of the present day would say, 'You will sleep twenty nights on the road.')

Priest.—'Are the two villages thickly peopled?'

Chief.—'There are many people there.'

Priest.—'Are there other villages near them?'

Chief.—'Yes, there are two, and further on two other villages.'

Priest.—'Is it very far to the village on the North Sea?' (Hudson's Bay.)

Chief.—'It will take a winter to go there and return.'

Priest.—'Have you been to the North Sea?'

Chief.—'Yes.'

Priest.—'Is the coast of that sea inhabited?'

Chief.—'I have seen a number of Indians there.'

* * * * * *

Priest.—'Have Europeans, French, Spanish, or English, been on that coast?'*

Chief.—'No.' †

* The Montagnais told Champlain fifty years before this that they traded with a people to the north who visited the salt sea on the other side.

† Relation de la Nouvelle France, en l'Année 1664.

In 1671 Père Albanel accompanied Monsieur de Saint-Simon up the Saugenay and Mistassinni rivers through Lake Mistassinni, and then down Rupert River to Hudson's Bay. There were three or four different routes followed by the Indians between the St. Lawrence and Hudson's Bay; the starting-points from the St. Lawrence being the Ottawa, the St. Maurice, the Saugenay, and the Moisie River. The Saugenay route was first known to Europeans.

In 1670 Père Albanel met on the River Godbout 130 Indians, consisting in part of Oumamiwek, and partly of another tribe called Ochessigiriniouek. The River Godbout is eight miles west of Point des Monts, or 261 miles below Quebec according to our modern measurement. Père Albanel describes these Indians as entirely clothed in the skins of the caribou, decorated with porcupine quills and coloured feathers. Hunger was their great enemy. They did not understand the use of fire-arms, but were very skillful with the bow and arrow, and esteemed themselves rich if they possessed a fishing-net. The tribes named in the preceding paragraphs were probably Montagnais, with the exception of the Nation des Monts Pelés and the Oumamiwek, whose hunting-grounds were in the country now occupied by a portion of the Nasquapee tribe, and who may have belonged to that people. It is remarkable that the Père Albanel says that polygamy was considered infamous among the Oumamiwek, and that they *had an aversion to conjurors.*

In describing the Nasquapees who frequent Ungava Bay, Mr. W. A. Davies, quoting from a journal written

by an officer of the Hudson's Bay Company who was stationed at Ungava Bay, says: 'As to their religion, they appear to have some crude notions of a deity, and are very superstitious; but, strange to say, there *are no* "*medicine-men*" among them.'

This may apply to one or two particular bands of Nasquapees, but it is certainly not the case with those who hunt on the Ashwanipi or in the country south of the Ungava district. In December 1861 I applied to Mr. McLean, who resided five years at Ungava, for information on this point. Mr. McLean says: 'Undoubtedly they (the Nasquapees of the Ungava district) have conjurors amongst them, but they are not such adepts in the art divine as their confrères in the north-west.'

Lake St. John on the Saugenay was the great rendezvous for the different Montagnais tribes as well as of the Nasquapees and other nations who spoke dialects of the Algonkin tongue. In 1671 and 1672, Monsieur de Saint-Simon made the first voyage from the St. Lawrence to Hudson's Bay up the Saugenay, through Lake St. John. The missionary describes Lake St. John, which he had frequently visited, as being formerly the place where all the nations inhabiting the country between the 'two seas,' towards the east and north, assembled to barter their furs. He states that he had seen the representatives of more than twenty nations assembled there. But in 1671 the population of those regions had greatly diminished, on account of the small-pox and the wars with the Mohawks.

After the retirement of the Jesuit missionaries to France we hear little of the Montagnais until the close of the

last and the beginning of the present century. For more than one hundred years they appear to have been almost entirely neglected by the missionaries, so that the whole nation, which was still numerous, became to a great extent heathen once more.

In 1786 Cartwright, describing the Montagnais whom he saw on the Atlantic coast of Labrador, says :—

These people* inhabit the interior parts of the country, which they traverse by the assistance of canoes covered with birch-rinds in the summer, and of rackets or snow-shoes in the winter. Their weapons are guns and bows; the latter are used only to kill moose game, but their chief dependence is on the gun, and they are excellent marksmen, particularly with single ball. They are wonderfully clever at killing deer, otherwise they would starve; and when they are in a part of the country in the winter time where deer are scarce, they will follow a herd by the slot day and night until they tire them quite down, when they are sure to kill them all. I must not be understood literally, that they take no rest all that time, for if the night is light enough they rest only four or five hours, then pursue again: which space of time being too short for the deer to obtain either rest or food, they are commonly jaded out by the fourth day. . . . . They kill beavers by watching for and shooting them, or by staking their houses, the method of doing which I will endeavour to explain. If the pond where the beaver house is be not capable of being drawn dry, they cut a hole through the roof of the house into the lodging, to discover the angles; they then run stakes through at the edge of the water, where the house is always soft, parallel to each other, across each angle, and so near together that no beaver can pass between. The stakes being all fitted in their places, they draw them up to permit the beavers to return into the house (the hole in the top being covered up so close as not to admit any light), and then hunt with their dogs, backwards

* Cartwright's *Sixteen Years on the Coast of Labrador*, 1786, vol. iii. p. 229.

and forwards, round the edges of the pond, to discover where they have hid themselves under the hollow banks, taking especial care not to go near the house until they can find them no longer anywhere else. They then approach it very cautiously, replace the stakes with the utmost expedition, throw the covering off the hole, and kill them with spears made for the purpose. When they have a canoe, they will drive the pond in the manner already described without disturbing the house; and when they suppose the beavers are all in, they place a strong net round it; then, making an opening, they kill them as they strike out of the house. They will also place a net across a contraction in the pond where there happens to be one, and kill them there in the course of driving. But as it is seldom that the whole crew or family are killed by these means, hermit beavers are always observed to be most numerous in those parts of the country which are frequented by Indians. The mountaineers are also very dexterous in imitating the call of every bird and beast, by which they decoy them close to their lurking-places. And as the destruction of animals is their whole study, there is not one whose nature and haunts they are not perfectly well acquainted with, insomuch that one man will maintain himself, a wife, and five or six children in greater plenty, and with a more regular supply, than any European could support himself singly, although he were a better shot. As these people never stay long in a place, consequently they never build houses, but live the year round in miserable wigwams, the coverings of which are deer-skins and birch-rinds. They profess the Romish religion, but know no more of it than merely to repeat a prayer or two, count their beads, and see a priest whenever they go to Quebec.

The Jesuit missions of the Saugenay and the King's Posts commenced in 1816. The first mission of Tadousac for the conversion of the Montagnais was under the Père Dolbeau, and he continued until 1629, when Quebec was taken by the English. In 1661 the Pères Gabriel Dreuillet and Claude Dablon undertook to ascend the Saugenay

to its source and found the mission of Assuapmushan, about 300 miles from the mouth of the Saugenay. The Saugenay missions were kept up until 1716, when for a period of three years the missions were left destitute. In 1720 they were resumed by the Père Pierre-Michel Laure. He was succeeded by Père Jean-Baptiste Maurice, who remained among the Montagnais until 1745, and was succeeded by Père Claude-Godefroy Cocquart. His successor, Père Jean-Baptiste de la Brosse, in 1766, extended the missions to the south of the Saugenay, and also to the Bay of Chaleurs. In 1769 he established schools at Seven Islands, and composed an alphabet and a catechism for the Montagnais. He found the Montagnais who assembled there utterly destitute of religion. The chapel which Père Cocquart had built there was burnt in 1759 by the English during the expedition to Quebec. In 1769 Père de la Brosse visited the different trading posts on the north shore of the gulf, as far as Masquarro. He wrote a dictionary of the Montagnais language, and died about the year 1776. He was the last Jesuit who served the Saugenay missions. After his death the bishops of Quebec took the missions under their charge, causing them to be visited each year by one of their priests, between Tadousac and Masquarro, and in the interior as far as the Lake St. John.

Such were the habits, customs, and superstitions of the Montagnais Indians from the time they were first known to Europeans up to the close of the last century. The present condition of this wide-spread branch of the great Cree nation will form the subject of a future chapter.

CHAPTER XXII.

THE BAY OF SEVEN ISLANDS.

Fabulous Fishes in the Bay of Seven Islands — Scenery of the Bay — Mountain Ranges — The Seven Islands — Chi-sche-dec — Animal Life in the Bay — Walruses — Indians — The Islands — Otelne — OTELNE'S DREAM — The Nasquapees — Their Fate on the Coast — Their Habits in their own Country — The King's Posts — The Salmon Trade.

THE Bay of Seven Islands is deservedly celebrated for its wild beauty, but there are historical associations belonging to it which give it an additional charm. Jacques Cartier visited it in 1535, and in the narrative of his second voyage he tells a marvellous tale about many fishes which, according to the testimony of two Indians he had with him, 'have the shape of horses, spending the night on land and the day in the sea.' These terrible animals were said to inhabit in great numbers a river emptying itself into the bay.

Lescarbot, who wrote in 1609, says that these marvellous fishes were 'hippopotami.' * He also mentions that in his time the name of the river was changed to Chi-sche-dec, an Indian appellation; and in the Jesuit Relation for 1640 a tribe of Indians called Chisedeck are stated to have inhabited this part of the country.

* Histoire de la Nouvelle France, par Marc Lescarbot. Paris, 1609.

Seven Islands Bay is about six miles long, two and a half wide at its entrance, and is nearly land-locked by the islands and a bold peninsula at its western extremity, rising 737 feet above the sea; the bottom is of clay, and without shoals, so that this beautiful bay forms one of the best and most sheltered anchorages on the north shore of the Gulf.

From the east point of the bay a broad shelving sandy beach extends to the river, where the mission chapel is situated, and where the building of the Hudson's Bay Company's post still remains. From the deck of our schooner the two parallel ranges of mountains which add so much to the beauty of the distant scenery of this bay look like huge and impenetrable barriers between the coast and the howling wilderness beyond them. The summits of the nearest range are 1,300 feet, and those of the more distant upwards of 1,700 feet above the sea.* Between the bay and the mountains there is a considerable extent of lowland, probably underlaid by limestone, for a limestone reef exists near one of the islands, and doubtless extends far towards Anticosti.

The Seven Islands, beautiful at a distance, seem on a nearer view hopelessly rugged and barren. The summit of the largest is 700 feet above the sea, and two others rise 500 and 457 feet above the same level. So bold are these island rocks, and so suddenly do some of them rise from the sea, that there is no anchorage to be found close to them on the seaward side. They are mountain peaks, starting suddenly from the ocean—giant outlooks, from

* Bayfield.

which many a Montagnais war-party has anxiously watched for coming Esquimaux, Mohawks, Iroquois, or Micmacs, and on which, alas! some fine barques have been wrecked in an attempt to gain one of the entrances to the fair and sheltered haven which they enclose.

Seven Islands Bay, or, if its old Indian name were preserved, Chi-sche-dec Bay, has many a tale of savage life to tell. It has always been a great Montagnais rendezvous, not only on account of its admirable situation, but because it lies between two great lines of Indian communication to the interior, and even across the Peninsula to Hudson's Bay. It is connected by a broad and deep valley with Lake St. John, 300 miles to the south-west, through which an Indian winter road formerly ran; it is also close to the Moisie, which once formed part of a canoe route to Hudson's Bay.

In the spring and at the approach of winter it is visited by myriads of ducks, geese, and swans; it was formerly a favourite haunt of the walrus, which, although not now seen even in the Gulf itself, was once common as far up the great River St. Lawrence as the mouth of the Saugenay, and from this animal the 'Pointe aux Vâches,' about a mile below Tadousac, takes its name.* Not improbably the 'fishes like horses' which the Indians described as frequenting the Chi-sche-dec, and which Lescarbot calls hippopotami, were these huge animals. More than 700 Indians in a hundred canoes have assembled in this bay during the present generation; and the scenes of riot and debauchery equalled the

* Bouchette, 1832.

war-dances which centuries before were celebrated by victorious warriors around their tortured prisoners.

The summit of the Great Boule, 700 feet above the sea, and the brow of the bold peninsula on the west side of the harbour, were two noted outlooks in the good old Montagnais times. They are not unfrequently visited now, when the Indians of the coast wish to show their country to the Nasquapees from the interior, and tell them of their ancient wars with the Esquimaux.

It has been already stated that in 1660 the Montagnais of Seven Islands sent messengers to the Jesuit missionaries at Tadousac requesting them to send a teacher, as they dared not bring their children to be baptised for fear of the Mohawks. They were able to hold their own against the Esquimaux, in consequence of the almost exclusively maritime habits of that people, who rarely ascended the rivers further than the first falls or rapids; and they fearlessly pursued their way through the interior of the country as far as the Straits of Belle Isle and Hamilton Inlet, but exercising the utmost caution as they approached the sea to hunt for seals. They brought with them even there on the wild Atlantic coast, 1,400 miles from the Iroquois country, the fear of the Mohawks, and even those who now approach the Atlantic coast of Labrador without fear of molestation from the Esquimaux are startled into silence at the word 'Mohawk' or 'Iroquois.'

The magnificent sandy beach on the east side of the bay, with its fringe of beautiful but small white and balsam spruce, forming the boundary of the forest which covers the flat country in the rear, is a most attractive

camp-ground, ample enough for 10,000 Montagnais lodges. On a summer day, with a gentle breeze blowing to drive mosquitoes away, it becomes a delightful but very lonely lounge; and at the entrance to the channel, opposite the Great Boule island, with the sea in front, the calm rippling bay at your feet, the silent forest just behind, backed by the everlasting hills, inconceivably desolate and wild, which stretch for a thousand miles towards the west, it is a fit spot for old memories to renew themselves, old sorrows to burst out afresh. So, evidently, Otelne thought and found; for as I was bathing about a mile from the mission on the Friday after our arrival, I saw an Indian sitting among the tall coarse grass which grew on the edge of the sloping beach. After a plunge in the cold water, observing him still retaining his posture, I went up to him, and when he turned at my approach I saw it was Otelne. He made no sign, but without expression of any kind took the seal-skin tobacco-pouch I offered him, filled his pipe, brought out his flint and steel, struck a light, and, turning in silence towards the ocean, smoked without saying a word. After a short time I uttered the Ojibway word for sun, calling his attention by pointing with the finger to the light which the setting sun was casting upon the Seven Islands. He watched it with apparent interest as it slowly rose up the side of the Grande Boule, when the sun descended behind the range of high hills in the rear of the bay.

As soon as the last rose-tint fled from the summit, he shook the ashes out of his pipe, and touching me, while still squatting on the ground, pointed to the summit of the Great Boule. Rising on his knees, he began to speak,

pointing to different directions of the compass, then to himself, then particularly to the west, and at the same time accompanying his address with such admirable signs that, although I could understand but very few of the words he was saying, it was evident he spoke of his coming to Seven Islands Bay from a great distance, that his party when he arrived consisted of some fifteen persons, that six or seven had died, four gone to the west again, and four remained behind: the numbers he represented by holding up his fingers. After a long speech he sank down again on the sand and looked at the rising tide, paying no attention to my second offer of the tobacco-pouch.

I returned to the mission determined to get an interpretation of the long speech he had made. This was effected in the following manner:—A young Montagnais who could speak English well, and who went with Père Arnaud up the Manicouagan River, came after nightfall to bring me a map he had drawn, and I told him about Otelne. 'Oh!' said he, 'it is nothing; he has been dreaming.'

'Dreaming?' said I; 'what do you mean?'

'I mean he has been thinking about his own country: he and the other Nasquapees often do it; they want to get back.'

'Can you bring Otelne to my tent,' I said, 'and interpret the long speech he made to me?'

'Certainly,' he replied. 'Ask Otelne to have a cup of tea and a little molasses, and he will tell his speech over again.'

'Will he tell it truthfully?' I asked.

'If you want it, he will say to you just what he said on the beach.'

Otelne came in half an hour, and, after a very hearty supper, the young Montagnais explained my wish to know what he was saying to me during the afternoon.

'I was dreaming,' said Otelne.

'Then let me hear what you dreamt,' I replied.

The Indian smiled, said he would tell what he was dreaming about, and hoped that it might be of some use to him and his people.

The interpretation of his 'dream' occupied a long time; and if I have not given it literally or at length, it still contains the thoughts of the poor Indian, expressed perhaps less fully than in his own tongue, but more intelligibly to those who are not familiar with the style of an Indian's thoughts, or the forms of expression which he gives to his feelings in words.

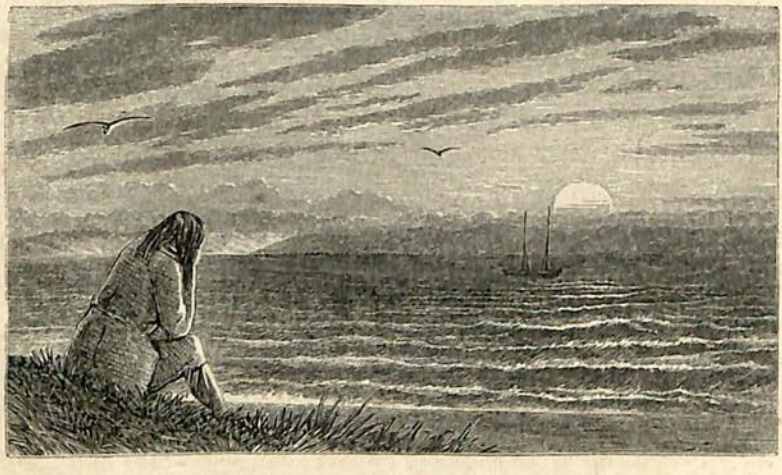
OTELNE'S DREAM.

'I looked upon the sea for the first time two summers ago. I was hunting on Ashwanipi, when these Montagnais told me of the *robe noire*, of what he would do for me; they told me of the sea, of ships, and of many things. We held a council at Petichikupau; many were present—my father, my brothers and uncles, my cousins and many friends.

'My father is old. He spoke and said:—"Do not believe what these Montagnais say. The country is far; you will never come back. Where are those who went two summers ago? Three only have returned: the rest are dead. They have seen the *robe noire*—seen the great

waters. Are they wiser and better than we are now? Can they hunt better—kill more caribou—collect more furs? No. My counsel is—do not go."

'My uncle is an old man. He spoke and said:—"Two summers since, twice ten men and women and children went to the south. Where are they now? Are there not many here who have seen the great waters to the



OTELNE'S DREAM.

west? Are they better than we are? If the *robe noire* wants to see us, let him come here. My counsel is—do not go."

'Others spoke, old men: they all said, "Do not go."

'One spoke, a young man—he lies there now, he is dead! He said, "We are young and strong; we can go and see the *robe noire*. If we find that the country is poor, we can come back at once. What can we do here? Do not all see that the caribou are gone? We must soon starve if we stay where we are. I shall go."

'Others spoke, young men: they said they were strong and would go. They lie there now: they are dead; their wives are dead, their little children are dead.

'I spoke, and said I was strong—I would go and see the *robe noire*.'

'When the ice went away, we came down the Moisie, fifteen people. Others came down the St. Marguerite, beyond there; others went down the Trinity. Many soon fell sick and died; some went back after they had seen the *robe noire*. Last year I wanted to go back, but was too weak. Only four of those who came with me still remain here. What are we to do? If we go back, we shall not see the priest again. He cannot come to our country—it is too far. We shall soon forget what he has taught us; our children will be heathens again. I believe in God, a great and good God, and all that he has done for us. Shall I go back to the wilderness where I shall never hear of God? shall I take my children back to be afraid of devils? shall I stay here and die, or see them die, one by one, before my eyes—see my wife die, and feel that I am dying myself? What shall I do?

'Look at that sea: it is clear and bright, but to-morrow, it may be, there will be fog, fog; and then, what shall I feel here? pain, pain! and I shall know then that I am going to follow those who have lingered a little while, and then died.

'I am not in my own country; I do not breathe my own air; I have not hunted a caribou since I came to the coast; I have not my old strength; I am weak and full of care. If I were in my own country, I should be strong and happy, if I should not forget what

he (the priest) has taught me. I do not know what to do!

'This is what I was thinking of, when you saw me on the beach. This is my dream.

'Mali thsit ka lsitskinashka paslatils a ia mitonan'
(Mary, O thou refuge of sinners! pray for us).

Poor Otelne! well might he sit there on that beautiful shore and 'dream.' His fate, and that of all who remain on the coast, is sealed.

The Nasquapees cannot endure sudden changes of temperature, fogs and damp; they have been accustomed to dry cold, however severe. The simple yet excellent artifices which they employ to keep themselves from freezing on the coldest night, are useless against the penetrating damp of spring on the coast. A Nasquapee, on the bleak and cheerless mountains of the interior, has his leathern tent, his bag full of eider down, his deer-skin robe, his kettle, and a little caribou meat. At the approach of night he throws his limbs into the leather bag, and arranges the down about him, rolls himself in his robe; draws his knees to his chin, and under the half shelter of his little tent sleeps soundly, however cold and insinuating may be the driving snow. But on the coast, the damp penetrates to his bones; he sits shivering over a smoky fire, loses heart, and sinks under the repeated attacks of influenza brought on by changes in the temperature.

The trading post at Seven Islands was formerly one of the most important on the Gulf of the St. Lawrence. It is of ancient date, and more than 130 years ago was frequented by the French. It subsequently belonged to

the King's Posts Company, and was afterwards leased to the Hudson's Bay Company, who have lately abandoned it, as well as several others, in the same territory, which formerly held a high reputation. The fur-bearing animals are so diminished in number throughout the region which these posts were designed to serve, that many of them have now fallen into the hands of private persons, whose tenure is far from being advantageous to the Indians who frequent them.

Soon after the formation of the French settlements in various parts of Canada, the Government of France turned the wilderness of the country to account by farming or leasing extensive waste 'domains,' receiving an annual consideration for the monopoly of the fur trade and fisheries within the boundaries of particular districts.* The tract termed the King's Domain (Domaine du Roi), which formed part of the 'United Farms of France,' was partially surveyed between the years 1731 and 1733, and its boundaries are described in a document issued by the Intendant Hocquart, bearing date May 23, 1733.

The territory of the King's Posts extended from Point Neuf to Cape Cormorant, a distance of 270 miles, and back to the dividing ridge between the St. Lawrence and Hudson's Bay.†

In 1832 the King's Posts were under lease to a private

* Bouchette.

† For the precise boundaries of the Domaine du Roi, see Bouchette's *British Dominions in North America*, p. 296, or his *Topographical Dictionary of Lower Canada*. A map of the Domaine was constructed by the missionary Père Laure, in 1731, a copy of which is to be found in the Library of Parliament, Quebec.

gentleman, at a rental of 1,200*l.* a year. There were then nine posts, all of which, with the exception of the Moisie and Seven Islands, had been previously occupied by the French,* and some of them at a comparatively remote period.

The post at Metabetshuan is near the mouth of a river of that name, flowing into Lake St. John. In the seventeenth century the Jesuits had an establishment there, and the furrows made by the plough are still seen in the lands near the garden. These lands, which were once cleared, are overgrown again with a forest of spruce aspen, fir, birch, and pine. The apple and plum trees which existed in the memory of people living in 1832 have disappeared. At the King's Posts and fisheries in 1832, 450 men were employed, and 500 in the Indian trade. Subsequently the territory was leased to the Hudson's Bay Company, and extensive establishments carried on, all of which, however, have greatly declined latterly. The following list of posts in the occupation of the Company, situated within the limits described above, was given in the returns presented to the House of Commons in 1857:—

KING'S POSTS.

	No. of Indians frequenting it
Tadousac	100
Chicoutimi	100
Lake St. John	250
Isle Jeremie	250
Godbout	100
Seven Islands	300
	1,100

* The principal posts in 1832 were:—1. Tadousac. 2. Chicoutimi. 3. Lake St. John. 4. Necoubau. 5. Mistassinni. 6. Papinachois. 7. Muskapis. 8. Moisie. 9. Seven Islands. There were also outposts at Lake Chamachoui, on the Saugenay; Assuapmoussin, on a river of that name; and Metabetshuan, on Lake St. John.

All vessels trading on the north shore of the Gulf have to obtain their clearances at Seven Islands, so that scarcely a day passes without a visit from a schooner bound up or down the St. Lawrence. As we passed the Great Boule, we met a fast-sailing schooner, laden with fresh salmon, from the Moisie, bound for Quebec. We learned afterwards that she reached her destination in four days, a distance of 350 miles.

The trade in fresh salmon is gradually growing into importance, and, if the fisheries are properly protected, there is no doubt that it will soon become an interest of considerable magnitude. Fresh salmon packed in ice can be transported to Quebec or Rivière de Loup, and sent by Grand Trunk Railroad to all parts of Canada, and thence to New York or the far west. The expectation is far from being visionary, that the salmon of the rivers tributary to the Gulf, securely packed in ice, will find their way as far south as New Orleans. When the intercolonial railway is completed, the task will be comparatively easy, and vessels from the north shore may land their cargoes at Gaspé, where ice to any extent can be laid up in store. The ice vessels trading to New Orleans, from Boston and other northern ports, will afford an excellent means, when peace is established, for conveying the salmon of the cold Gulf of St. Lawrence to the almost tropical shores of the Gulf of Mexico; or they may find a more expeditious passage by the railroads in the valley of the St. Lawrence and the steamers of the Mississippi.

CHAPTER XXIII.

SEVEN ISLANDS TO THE MINGANS.

Manitou River — Grand Falls of Manitou River — Origin of its Name — Montagnais Tradition — The Souriquois or Micmacs — Battle of the Manitou Falls — The Micmac Conjuror — Indian Revenge — The Micmac Invaders of the North Shore — The Gaspésiens — Origin of the Name Gaspé — Mount St. John — Magpie River — St. John River — Oxide of Iron on the Coast — Extent to which it affects the Compass — The Mingan Islands — Description of Mingan Islands — Origin of their Names.

A FINE breeze soon took us beyond the Seven Islands into the estuary of the St. Lawrence. When fairly in open water, the first range of hills in the rear of the bay is seen to be the prolongation of the Grand Portage on the Moisie, which had been our great trouble about five weeks before. The range comes on the coast at Trout River, six miles beyond the mouth of the Moisie, and between it and the shores of the Gulf are very extensive flats covered with forest. The cascades of Buchan Falls and Hatteras River, which leap directly into the sea, are pretty objects even at a distance, but they are utterly thrown into the shade by the magnificent cataract of Manitou River, which, at the distance of a mile and a half from the coast, makes a grand plunge of 113 feet sheer down. This river, perhaps the third or fourth in point of magnitude on the whole coast, takes its rise in lakes on the table-land. It is surpassed in volume of

water by the Moisie, the St. John, and the Ounamane, or Romain River; but the stupendous cataract at its mouth gives it a beauty which the others do not possess.

The name, Manitou River, is suggestive, but it is probably an abbreviation of Manitousin or Conjuror's River, if the Indian rule be observed of giving new names to places on account of any remarkable event which has happened there.

Manitou River takes its name from the following incident, which is often described in Montagnais wigwams to eager listeners never weary of repetition. About 200 years ago, when the Lower St. Lawrence was first visited by the Jesuits, the Montagnais were at war with the Souriquois or Micmacs of Acadia, who inhabited the south shore of the St. Lawrence and the country now called New Brunswick. A large party of Micmacs had crossed over the estuary of the St. Lawrence at its narrowest point and coasted towards Seven Islands, but, not finding any Montagnais there, they descended during the night-time to the Moisie, and thence to the Manitou River, down which stream a few Montagnais bands were accustomed to come from the interior to the coast, to fish for salmon and seals. The Micmacs landed some miles before they reached Manitou River, hid their canoes in the woods, and stole towards the falls of the Manitou, to lie in ambush until the Montagnais should descend to the portage or carrying-place round the falls from the interior. Some other Montagnais families were at the same time on their way from the upper waters of the Moisie, where they had been wintering at the same rendezvous, and when within a few miles of the Manitou falls they saw the Micmacs' tracks.

They instantly hid their canoes, sent a messenger to warn their friends who were coming down the Manitou, and, tracing the Micmacs' tracks to the spot where they had landed, found their canoes in charge of three or four of the party, whom they surprised and scalped, and then hid themselves until such time as their messenger should return to state whether he was successful or not in warning the other canoes. He arrived just in time, and, after a short council, they divided into two parties, one party remaining with the women and children, the other going with the messenger to join in the attack upon the Micmacs. As soon as they had found their camps, which were situated one near the head and one at the foot of the portage round the falls, they agreed upon a plan of attack. Stealing along the coast at night, the Montagnais came upon the Micmac camp at the foot of the falls, and succeeded in killing or taking prisoners all who were sleeping there; the noise of the falling water preventing the sound of the scuffle from reaching their friends above, who were watching near the head of the falls. As soon as the conflict was over, they bound their prisoners and stole up the portage path to surprise the second party. They were heard by the watchers, and the alarm was given. The Montagnais knew their strength and that of the enemy, and in the dim morning light began the fight at once, and after severe loss succeeded in killing or taking all but the leader of the Micmacs' band, a noted warrior and conjuror, and one whom the Montagnais were most anxious to take alive. Finding escape hopeless, he sprang to the edge of the cataract, and, crouching behind a rock, began to sing a defiant war-song, occa-

sionally sending an arrow with fatal effect at those who were bold enough to show themselves. The Montagnais, sure of their prey, contented themselves with singing their songs of triumph. The Micmac chief and conjuror suddenly jumped upon the rock behind which he was hidden, and approached the Montagnais, telling them to shoot. But the Montagnais wanted their prisoner alive, so they let their arrows rest. The conjuror next threw away his bow and arrows, and invited them to come and attack him with their knives. The Montagnais chief, anxious to display his courage, rose from his concealment, knife in hand, and, throwing away his bow and arrows, sprang towards the Micmac, who, to the amazement of all beholders, retreated towards the edge of the rock overhanging the falls, thus drawing his enemy on, when, with sudden spring, he locked him in a fatal embrace, and, struggling towards the edge of the precipice, leaped with a shout of triumph into the foaming waters, and was instantly swept away over the tremendous cataract, which has since borne the name of the Conjuror's or the Manitousin Falls.

The Micmacs or Souriquois have played no unimportant part in the history of the Labrador Peninsula, especially in that portion of it which was formerly known as the country of the Bersiamits, a Montagnais tribe, whose lodges were grouped on the Bersiamits River, and on other tributaries to the estuary as far east as the Mingan Islands. The hunting-grounds of the Micmac nation, in the year 1600, extended over Nova Scotia, New Brunswick, and part of the Gaspé Peninsula in Canada. Their numbers were estimated at 3,500. They entertained a

mortal hatred towards the Bersiamits, and not unfrequently invaded their country, an attempt generally resulting in bloody encounters, and in the death of many combatants. These battles were chiefly confined to the coast, as the Micmacs did not often venture far into the interior. Their country was for a long time called Acadia, the origin of which name is said to be as follows :—'The aboriginal Micmacs of Nova Scotia, being of a practical turn of mind, were in the habit of bestowing on places the names of the useful articles which could be found in them, affixing to such terms the word Acadia, denoting the local abundance of the particular objects to which the names referred.'

They were first described by Jacques Cartier in 1535, and subsequently called by the French missionaries Gaspésiens. 'They appeared,' says Cartier, 'to have no property but their bark canoes, under which they slept at night, and nets made of some kind of Indian hemp; and were probably a fishing party, whose wigwams might have been at the head of the bay, where their descendants still reside. They had abundance of maize and various kinds of fruits, some of which they dried for winter use.' The name Gaspé is derived from the language of these Indians, and is stated to mean as nearly as possible the 'Land's End.' †

The Micmacs of Gaspé frequently crossed over to

* *Acadian Geology*, by J. W. Dawson, F.G.S.

† M. Hamel, quoted by Stuart in a paper on Canadian Names in Proc. of Quebec Lit. and Hist. Society, gives the meaning as 'Bout de la pointe de terre.' It is, perhaps, identical with the termination 'gash' in names of points of land in Nova Scotia and New Brunswick; as, Malagash, Fraeadegash.

Anticosti, and thence to the Mingan Islands, in search of their enemies, the Montagnais. The Jesuit missionaries describe various conflicts about the middle of the seventeenth century on this line of route.

A great landmark comes into view after passing the Manitou, called Mount St. John, 1,410 feet above the sea, and eleven miles up the river of the same name. But before the mouth of this stream is reached, an important inland line of communication, called Magpie River, empties itself into the Gulf five miles from the mouth of the St. John. The sources of this river are close to those of the east branch of the Moisie, and the lakes which feed it can be seen from the highest point we reached, at an elevation of more than 2,000 feet above the ocean, and within twenty miles of the east branch. Three hundred yards from the sea Magpie River falls over a ledge of perpendicular gneissoid rocks thirty feet in height. The River St. John is one of the largest on the coast, and is important as a communication with the interior. The east branch of the Moisie, the head-waters of the Magpie, the Manitou, and the St. John River, are close to one another, and there are well-known portages between them, about 120 miles from the sea, in a country intersected with lakes and broad expansions of sluggish streams. The mouth of the St. John is only six miles and a half from the westernmost part of the Mingan Islands, called the Perroquets, on which the ill-fated steamers Clyde and North Briton were wrecked in September 1857 and November 1861. The coast between the mouth of the St. John and the Bay of Seven Islands contains abundance of the black magnetic oxide

of iron, not only in the gneissoid rocks which rise immediately from the sea in bold hills 200 to 300 feet high, but in the sand of the shore, and throughout the extensive flats which occur between the hills when they retire from the coast and the sea margin.

In some places, such as Sawbill River, twenty-three miles and a half west of St. John, the black oxide is found in nests and veins; but the magnetic action of the ferruginous minerals has not been observed to affect the compass five or six miles from shore. Admiral Bayfield says, in his 'Sailing Directions,' that 'an opinion is prevalent that the compasses of vessels are disturbed in the Gulf and River St. Lawrence, and such disturbances have been attributed to the magnetic ores of iron in the hills, particularly those of the north coast. The magnetic oxide of iron does exist abundantly, and attracts the needle very powerfully at some points, particularly along the coast from the Bay of Seven Islands eastward. Among the Mingan Islands, we found the variation to vary from this cause from 19° to 31° west. At Port Neuf and Manicouagan Point the needle was also disturbed; but these effects were only noticed when the instrument was placed on shore. In two instances only, when sailing within two miles from the shore, have we observed any effect of the kind upon the compasses on board the Gulnare, and then only to the amount of a few degrees. When running from place to place, at greater distances from the coast, nothing of the kind has been noticed; so that I feel sure, that in nine cases out of ten, where this source of erroneous reckoning has been alleged as the cause of accidents to vessels, they originated either in errors of the

chart, or in the local attraction on board the vessels themselves.' The loss of the North Briton steam-vessel has been attributed to the local attraction of the magnetic iron ore on the coast; but not only does the testimony of Admiral Bayfield militate against this view, but the proper sailing direction of the vessel would not bring her within twice or thrice the distance mentioned by Bayfield as within the limits of attraction.

The westernmost of the Mingan Islands came well into view on one side, with Anticosti on the other, after passing the mouth of the St. John. These islands are twenty-nine in number, some of them being very small, and the largest not exceeding eleven or twelve miles in circumference. The most easterly is named the St. Geneviève: the celebrated western isle is one of the Perroquets, near which lie the wrecks of the two noble steamers before mentioned, together with many a fine schooner and barque.

The Mingan Islands are of lower Silurian limestone, dipping slightly to the south, at an inclination of about sixty to eighty feet to the mile, outliers of the great Silurian basin of North America, formerly connected with Anticosti in one unbroken plain, resting on the Laurentian rocks of the mainland, and marking the boundary of the old Silurian seas. These islands of most ancient fossiliferous rock (Birdseye to Calciferous) are generally low, none of them having an elevation of more than 300 feet above the ocean; but the mountainous mainland in their rear rises to the height of more than 1,000 feet, and in one instance already named, that of Mount St. John, an elevation of more than 1,400 feet is attained. On these

islands some interesting geological records are to be found. Ancient beaches, well defined, as if moulded during the present generation, rise far above the highest tides. And water-worn rocks, shaped like gigantic Egyptian pillars, front the sea, and give a strange and artificial aspect to some of these wave-worn rocks. Seals and cod abound upon the limestone reefs and shoals. The four most western islands, called the Perroquets, from the vast number of those birds which burrow and build on them, are low limestone rocks, quite denuded of trees.

The variation of the compass between the Straits of Belle Isle and Cape Whittle * was ascertained by Mr. Lane, R.N., in 1768, and by Bayfield in 1834. The variation found by Lane was 26° west, and by Bayfield 32°—33° west, showing a difference of 6° to 7°.

The north-western of the Perroquets is the highest of the group, and on it the steamers North Briton and Clyde struck. It has a layer of peat on its summit, in which vast numbers of puffins burrow and rear their young. Shoal water lies off this island for the distance of a quarter of a mile, both to the eastward and westward; but a vessel may pass to the north of it, at a distance of 200 fathoms, in 14 or 15 fathoms water. The Mingan Islands † are bold on the north side, and free

* More correctly between Mistanoque Harbour and Mecatina.

† The Mingan Islands consist of: —
Perroquets, four low islands.
Outer Birch Islands, one mile broad.
Inner Birch Islands, one mile and a quarter broad;
Harbour Island, one mile and a quarter broad.
Montague Island, one mile and a quarter broad.
Moniac Island, half a mile broad.
Mingan Island, two miles long and one mile broad.

from danger to mariners, but shoals generally project towards Anticosti. All the islands are named from some historical association, or from natural features, —Mingan Island, from the first Seigneur; Moniac Island, from the duck of that species which frequents it; Walrus Island, in consequence of its being formerly a favourite haunt of that strange marine animal, now no longer an inhabitant of the Gulf; Esquimaux Island, because the Esquimaux were wont to assemble there every spring, in search of seals, &c., &c. These islands, with Anticosti and Cape Rosier, form the boundaries of the estuary of the St. Lawrence. It is here 105 miles broad, Anticosti separating the vast estuary into two channels, the northern fourteen miles and a half broad, the southern about sixty miles in width.

Large Island (eleven miles in circumference), the largest island.
Quarry Island, two miles and a half long.
Niapisca Island, two miles long.
Gum Island, one mile and a quarter long.
Fright Island, two-thirds of a mile long.
Esquimaux Island, two miles and three quarters long, one mile and three quarters wide.
Gull Island.
Green Island.
Walrus Island (Sea-cow Island), one mile and a half long.
Whale Island.
Charles Island, three miles long, one mile and a half wide.
St. Geneviève, five miles in circumference.
Gorge Rock.

These limestone islands extend for forty-five miles along the coast, none of them 300 feet above the sea. They are thickly wooded with spruce, birch, and poplar; plenty of seals on the reefs, and codfish off the coast; wild fowl are abundant in the season.

CHAPTER XXIV.

THE ST. LAWRENCE BELOW MONTREAL — THE ESTUARY AND GULF OF ST. LAWRENCE.

Freezing of the St. Lawrence — Ice-bridges — The Winter Phenomena of the St. Lawrence — Ice Packing and Piling — Grand Movements of the Ice in the Winter — Dimensions of the River at Quebec — Tributaries below Quebec — The Estuary of the St. Lawrence — Character of the Coast — Gaspé Bay — Gaspé Peninsula — Mount Albert — Prevailing Winds in the Estuary — Utility of the Barometer — Currents at the Entrance of the Gulf — Icebergs — Main Current of the St. Lawrence — Affected by Winds — Ice in the Estuary and Gulf — Importance of Ice-signals — Value of the Thermometer — Temperature of the Waters of the Estuary and Gulf — Dr. Kelly's Observations.

THE River St. Lawrence is generally frozen between Quebec and Montreal every winter, and when there is no ice-bridge at Quebec, the communication between the two cities is open for steamers, generally on the 24th of April. When there is an ice-bridge opposite the great fortress, the river is closed until the 27th of the same month. During a period of above twenty years, from 1833 to 1855, the St. Lawrence has been frozen across at or near Quebec nine times, without retarding the opening of the navigation for more than three days.

The winter phenomena of the St. Lawrence are of the grandest description; they have been ably described by Sir William Logan.

The frosts commence about the end of November, and a margin of ice of some strength soon forms along the shores of the river, and around every island and projecting rock in it; and wherever there is still water it is immediately cased over. The wind, acting on this glacial fringe, breaks off portions in various parts, and these proceeding down the stream constitute a moving border on the outside of the stationary one, which, as the intensity of the cold increases, is continually augmented by the adherence of the ice-sheets which have been coasting along it; and as the stationary border thus robs the moving one, this still further outflanks the other, until in some part, the margins from the opposite shores nearly meeting, the floating ice becomes jammed up between them, and a night of severe frost forms a bridge across the river. The first ice-bridge below Montreal is usually formed at the entrance of the river into Lake St. Peter, where the many channels into which the stream is split up greatly assist the process.

As soon as the winter barrier is thrown across (generally towards Christmas), it of course rapidly increases by stopping the progress of the downward floating ice, which has by this time assumed a character of considerable grandeur, nearly the whole surface of the stream being covered with it; and the quantity is so great, that, to account for the supply, many unsatisfied with the supposition of a marginal origin have recourse to the hypothesis that a very large portion is formed on and derived from the bottom of the river, where rapid currents exist.

But, whatever its origin, it now moves in solid and extensive fields, and wherever it meets with an obstacle in its course, the momentum of the mass breaks up the striking part into huge fragments that pile over one another; or, if the obstacle be stationary ice, the fragments are driven under it, and there closely packed. Beneath the constantly widening ice-barrier mentioned, an enormous quantity is thus driven, particularly when the barrier gains any position where the current is stronger than usual. The augmented force with which the masses then move, pushes and packs so much below, that the space left for the river to flow in is greatly diminished, and the consequence is a perceptible rise of the waters above, which, indeed, from the

very first taking of the 'bridge,' gradually and slowly increases for a considerable way up.

By the time the ice has become stationary at the foot of St. Mary's current, the waters of the St. Lawrence have usually risen several feet in the harbour of Montreal; and as the space through which this current flows affords a deep and narrow passage for nearly the whole body of the river, it may well be imagined that when the packing here begins, the inundation rapidly increases. The confined nature of this part of the channel affords a more ready resistance to the progress of the ice, while the violence of the current brings such an abundant supply, and packs it with so much force, that the river dammed up by the barrier, which in many places reaches to the bottom, attains in the harbour a height usually twenty, and sometimes twenty-five feet above its summer level; and it is not uncommon between this point and the foot of the current, within the distance of a mile, to see a difference of elevation of several feet, which undergoes many rapid changes, the waters ebbing or flowing according to the amount of impediment they meet with in their progress from submerged ice.

It is at this period that the grandest movements of the ice occur. From the effect of packing and piling, and the accumulation of the snows of the season, the saturation of these with water, and the freezing of the whole into a solid body, it attains the thickness of ten to twenty feet, and even more; and after it has become fixed as far as the eye can reach, a sudden rise in the water (occasioned, no doubt, in the manner mentioned) lifting up a wide expanse of the whole covering of the river so high as to free and start it from the many points of rest and resistance offered by the bottom, where it had been packed deep enough to touch it, the vast mass is set in motion by the whole hydraulic power of this gigantic stream. Proceeding onwards with a truly terrific majesty, it piles up over every obstacle it encounters; and when forced into a narrow part of the channel, the lateral pressure it there exerts drives the bordage up the banks, where it sometimes accumulates to the height of forty or fifty feet. In front of the town of Montreal, there has lately been built a magnificent revêtment wall of cut limestone to the height of twenty-three feet above the summer level of the river.

This wall is now a great protection against the effects of the ice. Broken by it, the ice piles on the street or terrace surmounting it, and there stops; but before the wall was built, the sloping bank guided the moving mass up to those of gardens and houses in a very dangerous manner, and many accidents used to occur. It has been known to pile up against the side of a house, distant more than 200 feet from the margin of the river, and there break in at the windows of the second floor. I have seen it mount a terrace garden twenty feet above the bank, and crossing the garden enter one of the principal streets of the town. A few years before the erection of the revêtment wall, a friend of mine, tempted by the commercial advantages of the position, ventured to build a large cut stone warehouse. The ground-floor was not more than eight feet above the summer level of the river. At the taking of the ice, the usual rise of the water of course inundated the lower story, and, the whole building becoming surrounded by a frozen sheet, a general expectation was entertained that it would be prostrated by the first movement. But the proprietor had taken a very simple and effectual precaution to prevent this. Just before the rise of the waters he securely laid against the sides of the building, at an angle of less than 45°, a number of stout oak logs a few feet asunder. When the movement came the sheet of ice was broken, and pushed up the wooden inclined plane thus formed, at the top of which, meeting the wall of the building, it was reflected into a vertical position, and falling back in this manner, such an enormous rampart of ice was in a few minutes placed in front of the warehouse as completely shielded it from all possible danger. In some years the ice has piled up nearly as high as the roof of this building. Another gentleman, encouraged by the security which this warehouse apparently enjoyed, erected one, of great strength and equal magnitude, on the next water-lot; but he omitted to protect it in the same way. The result might have been anticipated. A movement of the ice occurring, the great sheet struck the walls at right angles, and pushed over the building as if it had been a house of cards. Both positions are now secured by the revêtment wall. Several movements of the grand order just mentioned occur before the final setting of the ice, and each is immediately preceded by a sudden rise of the river. Sometimes

several days, and occasionally but a few hours, will intervene between them; and it is fortunate that there is a criterion by which the inhabitants are made aware when the ice may be considered at rest for the season, and when it has therefore become safe for them to cut their winter roads across its rough and pinnacled surface. This is never the case until a longitudinal opening of some considerable extent appears in some part of St. Mary's current. It has embarrassed many to give a satisfactory reason why this rule, derived from the experience of the peasantry, should be depended on. But the explanation is extremely simple. The opening is merely an indication that a free subglacial passage has been made for itself by the water, through the continued influence of erosion and temperature, the effect of which, where the current is strongest, has been sufficient to wear through to the surface. The formation of this passage shows the cessation of a supply of submerged ice, and a consequent security against any further rise of the river to loosen its covering for any further movement. The opening is thus a true mark of safety. It lasts the whole winter, never freezing over, even when the temperature of the air reaches 30° below zero of Fahrenheit; and from its first appearance, the waters of the inundation gradually subside, escaping through the channel of which it is the index. The waters seldom or never, however, fall so low as to attain their summer level; but the subsidence is sufficiently great to demonstrate clearly the prodigious extent to which the ice has been packed, and to show that over great occasional areas it has reached to the very bottom of the river. For it will immediately occur to everyone, that when the mass rests on the bottom, its height will not be diminished by the subsidence of the water, and that, as this proceeds, the ice, according to the thickness which it has in various parts attained, will present various elevations after it has found a resting-place beneath, until just so much is left supported by the stream as is sufficient to permit its free escape. When the subsidence has obtained its maximum, the trough of the St. Lawrence, therefore, exhibits a glacial landscape, undulating into hills and valleys that run in various directions; and while some of the principal mounds stand upon a base of 500 yards in length by a hundred or two in breadth, they present a height of ten to

fifteen feet above the level of those points still supported in the water.

At Quebec the St. Lawrence is 1,314 yards wide, but the basin below the city is two miles across, and three and three-quarters long. From this point the river goes on increasing in size, as it swells onward towards the Gulf, receiving many large tributaries, among which is the famous Saugenay, 250 feet deep where it joins the St. Lawrence.

One hundred and three miles from Quebec are the Brandy Pots, where, in former times, merchantmen used to congregate before proceeding to sail under convoy; and at the Bic Island, 153 miles below Quebec, the ships of war usually waited the coming down of the merchantmen. Below Quebec the St. Lawrence is not frozen over, but the force of the tides incessantly detaches ice from the shores, and masses so huge are kept in continual movement, that navigation is impracticable for three or four months.

The channel on the north side of the island of Orleans always freezes, owing to the set of the current and the shallow devious passage for its waters. No doubt steamers properly armed at the bow could often reach Quebec during the winter season.

The coast of the estuary of the St. Lawrence on the south side, from the magnificent Gaspé Bay to Cape Chat, a distance of 117 miles, is bold, high, and destitute of harbours, yet free from danger to mariners. The mountains everywhere approach the shore, which is steep and rocky, displaying grand cliffs, often rising to a great height,

and washed by the waves without an intervening beach. After heavy rains many waterfalls, not to be seen at other times, descend from mountain summits, and tumble into the St. Lawrence. These features of this impracticable coast must be carefully considered, if ever it should be determined to establish a permanent naval station at Gaspé Bay, and a termination to the Canadian Railway system, remote from the American frontier, either in the Gaspé Bay or in the Bay of Chaleurs.

Under all circumstances, the relation of the Peninsula of Gaspé to the Gulf and River St. Lawrence is of great importance, and the possessor of the Gaspé Harbour commands the river and the sea road to Canada.

The country connecting Gaspé Bay with the settled portion of the St. Lawrence Valley is very mountainous. The communication by the Kempt Road between the head of the Bay of Chaleurs and the Thetis River in the St. Lawrence is over a hilly country, but without any very great obstacles, and not unfavourable for agriculture.

The Matapedia Road, ninety-six miles and a half in length, connects the St. Lawrence at St. Flavien, 200 miles below Quebec, with the Bay of Chaleurs. It passes for a considerable extent at a short distance from or along Major Robinson's projected line of railway between Quebec and Halifax, and is intended to supersede the present Kempt Road. This new road is comparatively level or undulating, in which the steepest grades scarcely exceed 1 in 10. The total cost of the road is about 100,000 dollars.

The Gaspé Peninsula is distinguished by its magnificent mountain scenery. The Notre Dame range, also called

the Shick-Shock Mountains, whose western extremities come upon the St. Lawrence on the Matan River, sixty miles below Bic Island, are everywhere grand and imposing. The breadth of the range here is not more than two miles, while their summits rise on an average 2,000 feet above the sea-level. The range runs near due east and west, increasing in width and elevation as it advances eastward, until at the Chat River, near the Cape of the same name, it has a breadth of six miles, with peaks rising to upwards of 3,500 feet, after which it splits into two ranges, running parallel to one another.

The prevailing winds during the season of navigation are directly up or directly down the estuary, following the course of the high lands on either side of the great valley of the St. Lawrence. A SE. wind in the Gulf becomes ESE. between Anticosti and the south shore, ENE. above Point des Monts, and NE. above Green Island.

The westerly winds are almost always accompanied with fine, dry, clear, and sunny weather; the easterly winds are cold, wet, and foggy, and in the spring frequently blow for several weeks in succession. As the summer advances the westerly winds become more frequent, and the SW. wind may be said to be the prevailing summer wind in all parts of the river and gulf.*

Admiral Bayfield places great reliance upon the indications of the barometer in the estuary and gulf. He draws attention to the remarkable circumstance that a high barometer may be considered as the forerunner of wet and foggy weather, whilst a low barometer renders it

* Bayfield.

equally probable that dry weather will ensue.* Fogs and currents are generally considered to be the great drawback to the navigation of the Gulf, yet, in many instances, dangers may be avoided if due attention is given to them.

The recent loss of the steamers North Briton and Clyde naturally attracts attention to those causes of shipwreck in the waters of the Gulf.†

With regard to the currents at the entrance of the Gulf, between Cape Ray and St. Paul's Island, Admiral Bayfield says that 'winds, both present and at a distance, possess so powerful and irregular an action upon the set

* 'The annual variations of atmospheric pressure in the Gulf of St. Lawrence are very remarkable. From the mean of all the observations in the "Meteorological Journal of the Naval Surveying Party," we find that the atmospheric pressure is least in January, February, and March; that it increases slowly in April and May; and that there is a very slight decrease in June; that the pressure is greatest in July, August, and September, after which it decreases gradually through the three remaining months of the year. A similar course has been observed on the opposite side of the continent, namely, at Sitka, and in Europe, at considerable mountain elevations. At Toronto, eight hundred miles from the mouth of the St. Lawrence (lat. 43° 39′ 4″ N., long. 5° 17′ 33″ W.), the atmospheric pressure is least in May, June, and July, and greatest in September.'—Dr. W. Kelly, R.N., *Proc. Royal Irish Academy*, iii. 3.

† Captain Grange, the officer in command of the North Briton, after relating the circumstance of her loss, says that the ship 'was at all times under perfect control, was not too deeply laden for safe navigation, and was in every respect quite fit to encounter any weather. A careful and efficient look-out was constantly maintained, and every other precaution for the safety of the vessel was observed. She was provided with the most approved compasses, charts, and every other description of nautical instruments.

'I can only account for the difference in the ship's actual position from shore I calculated her to be by an extraordinary current or tide setting continuously to the northward. This current was probably caused by an unusually high tide, which I am informed prevailed all over the continent at that time, and by the continuance of north-east winds. But, to whatever cause the loss of the ship was due, it was not to any want of condition or efficiency in any respect of the vessel, or her means and appliances.'

and strength of the currents and tides in this entrance, that he can say nothing certain or definite about them.' An inward current exists at the north entrance, through the Straits of Belle Isle, as shown by the presence of icebergs, which it transports into the Gulf every summer against the prevailing SW. winds, sometimes carrying these Arctic travellers nearly as far as the east point of Anticosti. During NE. winds this current runs inwards, at the rate of two knots an hour; through the strait, however, the rate is usually much less. The course of this current up the Gulf is determined by the north coast, as far as Point Natashquan; here it meets with a weak current coming from the westward between Anticosti and the north coast, during westerly winds. The united streams then take a southern course, at a diminishing rate as they become more widely spread, and finally joining the main downward current out of the St. Lawrence, they all pursue a SE. direction towards the main entrance of the Gulf, between Cape Ray and the Island of St. Paul. 'It is this current from the northward which is felt by vessels crossing from off the Bird Rocks towards Anticosti, and which, together with neglecting to allow for the local attraction of the compass, has been the principal cause of masters of vessels so often finding themselves unexpectedly on the south coast. Many shipwrecks have arisen from this cause near Cape Rouen, Gaspé, Mal Bay,' &c.* The main current of the St. Lawrence is widely distributed over the estuary, and there is no upward stream of the tide all along the south coast, from Cape Gaspé to a few

* Bayfield.

miles below Red Isle (Bic), in consequence of the union of the eddy flood with the main current of the river. The main current of the St. Lawrence is not felt on the north shore below Point des Monts, nor, says Admiral Bayfield, 'anywhere to the northward of a line joining Point des Monts and Anticosti: it is confined to the neighbourhood of the south coast, which it follows in its curve to the southward, running strongly past Cape Gaspé,' &c.

It is of the highest importance to know, however, that 'when south winds prevail it appears that this current, or a branch of it, is driven over from the vicinity of the Magdalen River (Gaspé Peninsula) towards Anticosti; part of the stream running round the west point of that island, sets across towards Large Island (one of the Mingans), whence turning gradually down outside the Mingan and Esquimaux Islands, and along the north coast, it sweeps round the curve to the westward of Natashquan point, and is turned off to the southward.'

Ice is the greatest drawback to the navigation of the gulf in winter and the early spring months. To ships armed against it the dangers are by no means great, for the ice-fields are not often of great thickness in the eastern entrance and eastern parts of the Gulf; but accidents have happened when vessels not so armed have been beset by ice for many days together. It is a curious fact that the Arctic current coming down Davis Straits should find its way into the Gulf through the narrow Straits of Belle Isle, only nine miles and a quarter wide. The water in it during summer time is often at the freezing point, and sometimes loaded with icebergs. Admiral Bayfield states that, in the month of August, in

one year, he has seen two hundred icebergs and large pieces of ice in the straits, while in another year during the same month, not more than half a dozen were observed.

Many of the dangers arising from ice in the summer would be very materially lessened if a series of *ice signals* were adopted, and employed during the season of navigation, by the keeper of the lighthouse on Belle Isle. The maintenance of a separate post for this purpose, at a suitable point near the entrance to the straits, would involve but trifling expense, when compared with the great interests at stake.

The unfortunate steamer Canadian was lost last summer (1861), on or about June 4, by striking against an iceberg or field of ice near the straits, of which warning might have been given by signals designed for the purpose.

Constant attention to the thermometer on this coast is of the utmost importance. The proximity of ice is often indicated, particularly in the summer months, by this valuable instrument. The temperature of the waters of the gulf and estuary of the St. Lawrence is not only influenced by the presence of ice, but is greatly dependent upon depth and surface currents, so that, in ascertaining the temperature of the water, two or more trials should be made at different depths. Generally, the temperature of the surface over banks or shoals, away from the land, is always less than where the water is deep. Near land the water is sometimes warmer than at a distance from it, although, on approaching land from the centre of the Gulf, the surface is generally colder.*

* *On the Temperature of the Surface Water over the Banks and near the Shores of the Gulf of St. Lawrence*, by W. Kelly, M.D.

In the estuary, there is usually a shallow upper stratum of warm water, resting on the great mass of cold, but often mixed with it under the influence of winds. This also occurs in the Gulf, where the superficial stratum is warm, and of greater depth than in the estuary; hence the reduction of temperature which takes place in the gulf after gales is not so great as in the estuary. 'In every instance we found it warmer,' says Dr. Kelly, 'at 100 fathoms depth than at 50. When, however, portions of water, drawn from different depths, were examined by the hydrometer, the specific gravity was always found to be greater in those which came from greater depths.'

The changes of temperature in the waters of the Gulf have no relation to the temperature of the air at the time. Dr. Kelly found the greatest cold in the surface water at the Straits of Belle Isle, at Mingan, at Point des Monts, and near Bic, where the width of the current is greatly diminished, and the cold water from below is forced up and mingles with the warm superstratum. The temperature of water is increased by pressure, and some of the apparent anomalies in the temperature at great depths in the gulf and estuary may be explained by this fact, which, having been only recently established, has not been applied to explain variations in temperature at depths when pressure becomes an element of importance.

It also appears, from the preceding and many other similar observations, that, in fine weather, the comparatively warm and fresh water of the St. Lawrence and its numerous tributary streams floats on the surface, but that, when the waves are agitated by any cause, it be-

comes mingled with the constantly cold water beneath. The temperature of the surface, therefore, depends less upon the warmth than upon the strength of the winds.*

The change which takes place where the surface water

* On the 9th of July, 1831, at noon, we were becalmed two or three miles to the southward of Point des Monts, and carried to the SSE. at the rate of 1½ knot by the current. It was nearly high water by the shore, and consequently about an hour and a half before the time when the stream of flood ceases.

		Fahr.		Specific gravity
The temperature of	the air	62°		
,,	Dew point	61°		
,,	Water at the surface	57°		1·0172
,,	,, ½ a fathom	44°	By Six's	
,,	,, 5 fathoms	40°	Register	
,,	,, 10 fathoms	38°	Therm.	
,,	,, 100 fathoms	35°		1·0275

During the night we had a very strong breeze, which, by the morning of the 10th, had reduced the temperature of the surface water to 37°, and the air to 44°.

On the 19th of June, 1832, Point de Monts, N. 61° E., distant seven miles. Time of tide, half ebb. Wind light from the westward. Rate of current, 2 knots to the SSE.

		Fahr.	Specific gravity
The temperature of	the air	49°	
,,	Dew point	44°	
,,	Water at the surface	44°	1·0189
,,	,, 10 fathoms	37½°	1·0232
,,	,, 20 fathoms	39°	1·0246
,,	,, 47 fathoms	33°	1·0262
,,	,, 104 fathoms	36°	1·0275

On this last occasion, the line and attached machine remained perpendicular, from which we inferred that the whole body of water moved down the estuary in the ebb tide. At the time of the preceding observations, the line remained perpendicular only as long as the machine was not lowered down beyond three fathoms from the surface. At five fathoms the line drew strongly out to the NNW., and still more strongly when the machine was lowered to greater depths. Hence it appeared that, in the flood tide, only a thin superstratum of comparatively light and warm water moves down, and that the colder and heavier water beneath is either stationary or moving up the estuary.—Bayfield's *Gulf of St. Lawrence.*

becomes cooled by mixture with the cold water below, during the prevalence of winds, or by the action of currents meeting with shoals, occasions dense fogs, which are often very low and do not extend above forty or fifty feet above the level of the sea, so that, although from the deck objects at a distance of fifty yards may be hidden, yet they may be plainly seen by a person up the rigging. The high fogs which accompany easterly gales extend high up into the atmosphere; they are not so dense as low fogs, but sometimes last for several days in succession. It is during calms that the low dense fogs occur, and as long as they last, the influence of the currents described may bring vessels into dangerous proximity to the coast.

Admiral Bayfield throws out the suggestion that one of the chief causes which produce fogs in the Gulf of St. Lawrence, may also account for the fogs on the banks of Newfoundland.

'May not the low temperature often found over shoals in the sea be attributed to a similar cause, and especially the lower temperature of the water on the bank of Newfoundland as compared with the neighbouring sea? for the great current, which brings icebergs down along the coast of Labrador from the northward, must meet with obstruction in its course to the southward from these banks, and the cold water, in consequence, be forced to the surface; and, if this be so, we may probably find a reason for the prevalence of fogs upon these banks.'

The average depth of the great bank is forty fathoms; on its south-east side it slopes like a wall rising from the floor of the ocean at a depth exceeding 110 fathoms.

On its north-west limit the fall is from thirty-five to seventy-five fathoms. The area of this great bank slightly exceeds that of the island of Newfoundland. It is shaped like a truncated triangle, with broad but not deep bays. In it there are two main depressions, one near its northern extremity seventy-eight fathoms deep, and another and the larger one called Whale Deep at its western end, in which a depth of sixty-eight fathoms is found, with a bottom of stinking mud. The general surface of the great bank is very uniform, and composed almost entirely of fine sand. Here and there, particularly off the coast of Newfoundland, pebbles are mixed with sand, and sometimes mud is brought up by the lead.

CHAPTER XXV.

THE GULF OF ST. LAWRENCE.

The Gulf of St. Lawrence—Boundaries—The Bay of Chaleurs—Percé Rock—The Bird Rocks—Kinds of Birds which breed on the Bird Rocks—St. Paul's Island—Dangerous Character of St. Paul's Island and the Bird Rocks—Shipwrecks in the Gulf—The Magdalen Islands—Anticosti—Origin of its Name—Its Area—Timber Resources—Rivers—Character of its Shoals—Shipwrecks on the Coast—Wreckers—Soil of the Island—Peat—Trees—Fruit-bearing Shrubs—Peas—Character of the Seasons—Frost—Fogs—Harbours—Fox Bay—Extensive Peat Deposits—Saw Logs—Geological Features of Anticosti—Scenery—Provision Posts—Importance of Harbours on Anticosti—Value of the Island—Importance in relation to the Fisheries of the Gulf—Importance to Canada—The Bay of Chaleurs—Its Importance as a Port for Steamers—Salt and Salines on Anticosti—Importance of Anticosti to Canada.

THE Gulf of St. Lawrence is bounded by the Island of Newfoundland, the 'North Shore' of Canada, part of Gaspé, of New Brunswick, of Nova Scotia, and the island of Cape Breton; hence all the British Provinces are especially interested in it. It communicates with the Atlantic by three different passages, viz., 1st, towards the north, by the Straits of Belle Isle, between Labrador and Newfoundland; 2nd, on the south, by the passage between Cape Ray,* at the south-west extremity of the latter island, and the north cape of Breton Island; 3rd,

* The distance from Cape Rosier on the Gaspé peninsula to Cape Ray on the coast of Newfoundland is 240 miles, and from Nova Scotia to Labrador it is 318 miles.

by the narrow channel, named the Gut of Canso, that divides Cape Breton from Nova Scotia. The names on its coasts afford a clue to its history,* whether of man or the animal life it sustains, or the natural features which it displays, from the gently shelving beach to overhanging cliffs a thousand feet high. It may, therefore, be not without interest to mention some of the most important.

The magnificent Bay of Chaleurs, without rock, reef, or shoal, so swarms with fish during the summer months that the Micmacs have for ages named it the Eck-e-tuan Ne-ma-a-chi, or 'The Sea of Fish.' The scenery on its coast is in keeping with the teeming life which breathes in its waters. Grand wave-worn cliffs are near its entrance, and among these the PERCÉ ROCK, 288 feet high, is a noted object. It belongs to a range of cliffs on the south-west side of Mal Bay, and is remarkable on account of two large holes which have been worn through it by the waves, and through one of which a boat can pass at high water. Mont Percé, in the rear, rises to the height of 1,230 feet above the sea, and can be seen at sea from a distance of forty miles.†

THE BIRD ROCKS.—These are islands of sandstone with perpendicular cliffs on all sides, in which every ledge and fissure is occupied by gannets. The white plumage of these birds gives to these rocks the appearance of being capped with snow, and renders them visible, through a night glass, in a clear and moonlight night, from the

* See Appendix.

† The measurement and many facts given in the text are from Admiral Bayfield's *Sailing Directions for the Gulf and River St. Lawrence.*

distance of seven or eight miles. The birds which breed on these rocks are gannets, puffins, three species of guillemots, razor-billed auks, and killiwakes. No other breeding-place on the American shore is so remarkable at once for the number and variety of the species inhabiting it.*

ST. PAUL'S ISLAND. — A bold, high, and dangerous gneissoid rock, painfully celebrated for the disastrous shipwrecks of which it has been the cause. It is not quite three miles long, one broad, and 450 feet high. Vessels entering the Gulf generally make for St. Paul's Island, and take their courses by it. It is situated between Newfoundland and the northern extremity of Cape Breton, and directly in the route of ships sailing to and from the Gulf.

'All the captains and masters of vessels,' says Bayfield, 'with whom I have had an opportunity of conversing upon the subject, have expressed it as their opinion, that the erection and maintenance of a good light at this place would be of more benefit to the navigation than any one that has been or could be built on the ocean route to the St. Lawrence. All further agree that the dread of making too free with the Bird Rocks has led to tenfold more shipwrecks and disasters elsewhere than ever occurred directly on them; that is, the greater number of casualties of that nature, which take place on Bryon and Magdalen Islands, and along the western coast of Newfoundland, may be attributed to a desire on the part of masters of vessels to stand clear of these dangerous "rocks."

'The following statement of shipwrecks, &c., between

* Dr. Bryant on the Birds of the Gulf of St. Lawrence.

the years 1845 and 1857, was furnished by Mr. Wayght, a gentleman who, at the time of our visit, resided on Bryon Island, viz. :—

Ten vessels wrecked (gave their names) off Bryon Island.
One vessel driven ashore, but got off in twenty-four hours.
Two vessels abandoned at sea.
Six vessels wrecked on Magdalen Islands.
Four vessels wrecked on Bird Rocks.

'It is not, however, to be expected that this list, made from memory, contains a full catalogue of such disasters. If we cannot presume to say to what extent such casualties would be avoided by establishing a light and proper signals, in case of 'fog' or snow-storms, on the 'Bird Rocks,' their certain diminution would create not only such a degree of confidence in the St. Lawrence navigation as would tend to lessen the rates of insurance of both vessels and cargoes; but, what is of far greater consequence, it would be no mean advance in the right direction towards promoting the cause of humanity.'

THE MAGDALEN ISLANDS, north of Prince Edward's Isle, are inhabited by Acadians, who employ themselves in fishing and whaling. Some of the inhabitants have lately emigrated to Esquimaux Point on the Labrador coast, and founded a new settlement there, which will be described in another place.

ANTICOSTI, first discovered by Cartier in 1534, and called by him in his second voyage 'Assomption;' by the pilot, Jean Alphonse, in 1542, 'Ascension Isle;' by the Indians Natiscotee, which the French transformed into Anticosti.* This fine island, 122 miles long, 30 broad, and 270 miles

* The Natiscotee River empties itself into the Gulf on the north side of the island.

in circumference, contains nearly 2,000,000 acres of land; its nearest point is about 450 miles below Quebec.

The limestone rocks on the coast are covered with a thick and often impenetrable forest of dwarf spruce, with gnarled branches so twisted and matted together, that a man may walk for a considerable distance on their summits.* In the interior some fine timber exists, consisting of birch and spruce and a little pine. On the authority of Pursh the pond pine (*Pinus serotina*) is found on Anticosti. This botanist visited the island in 1817. As this pine is a southern species, its establishment on that northern island is a singular circumstance. On the same occasion, Pursh brought back, in the shape of dried specimens, as well as in the living state, many plants which seem peculiar to the island.†

The streams which descend to the coast abound with trout and salmon in the summer season. Seals frequent the flat limestone rocks in vast numbers; mackerel in immense shoals congregate round all parts of the island. Bears, foxes, martens, and otters, with a few mice, complete the list of quadrupeds which have been observed. Neither snakes, toads, nor frogs are known to exist on this desolate shore. Unfortunately there are no good natural harbours in Anticosti; and owing to extensive reefs of flat limestone rock, extending some distance from the shore, the want of anchorage, and frequency of fogs, the island is considered very dangerous by mariners—'but not in so great a degree as to render reasonable the dread with which it seems to have been occasionally regarded, and which can

* Bayfield.

† Hon. W. Sheppard on the Distribution of the Coniferæ in Canada.

only have arisen from the natural tendency to magnify dangers of which we have no precise knowledge.' *

Provision posts have been established by the Canadian Government for the relief of crews wrecked on the island,†

* Bayfield.

† To those who have drawn conclusions unfavourable to the island from the number of wrecks which have been reported to have taken place upon it, it is necessary to point out that the wrecks, which in returns appear so formidable in the aggregate under the head of 'Anticosti,' have not occurred at one spot, but at many spots widely separated, extending over a distance of 320 miles, that being the circumference of the island, and consequently the extent of coast front, not taking into account the indentations caused by bays, creeks, &c. Take the same length of coast upon any part of the main shores of the river or gulf, and it will be found, upon proper enquiry, that six times as many wrecks have occurred within it each year as have for the same period taken place upon Anticosti. From an estimate (made by the writer of this communication) of disasters in the river and gulf of St. Lawrence during the ten years ending November 1849, it appears that half as many wrecks occurred upon the Manicouagan shoals as took place upon the island in that period, and that Cape Rosier, Matane, and Green Island each wrecked upwards of a third of the number of vessels which were stranded during the same period upon the whole of the 320 miles of the much-libelled coasts of Anticosti. Again, from the shelving nature of the beach at Anticosti, there are few instances recorded of wrecks upon the latter having been attended with loss of life. While the fate of the crew of the Granicus (wrecked in 1828 near Fox Bay), who in the course of a long winter died from famine, has created in the minds of many an unreasoning dread of Anticosti, those greater dangers and more frequent and heavier disasters upon the main shores of the St. Lawrence have been almost entirely lost sight of. The evil reputation which still hangs over the island became attached to it many years ago, before its coasts were thoroughly surveyed, when it was laid down in the chart as being many miles shorter than it actually is. Owing to this, many vessels ran upon it in places where deep water was supposed to exist, and before lighthouses were placed there. Since the erection of the latter and the late survey of its coasts, wrecks upon the island have become less frequent. Most of those which now occur there are caused by the neglect of using the lead in foggy weather, many of them through the incapacity or drunkenness of masters (who, generally, are shamefully underpaid), and some of them through design. Of the latter cases the insurance offices are perfectly aware; but instead of endeavouring to meet them by preventive measures, they increase the rates of insurance, so as to cover such losses by estimating for them in a certain proportion to the whole, thus making the entire trade pay for the dishonest acts of the rogue, and leaving the public to suffer by paying a proportionably increased price for all

and Mr. James Richardson, the explorer attached to the Geological Commission of Canada, visited Anticosti in 1856, and made a cursory survey of the coast and the interior. According to this gentleman the soil of the island on the plains of the south side is composed of peat, but the general vegetation of the country is supported by a drift, composed for the most part of a calcareous clay and a light grey or brown coloured sand. The elements of the soil would lead to the conclusion of its being a good one, but the opinion of most persons, guided by the rules derived from the description of timber which grows on it, would not be favourable, as there is almost a complete absence, as far as his observation went, of the hard-wood trees, supposed to be the sure indication of a good settling country. The most abundant tree is spruce, in size varying from eight to eighteen inches in diameter, and from forty to eighty feet in length. On the north coast, and in some parts of the south, it is found of good size in the open woods, close by the beach, without any intervening spruce of stunted growth. The stunted growth was occasionally met with on the north side, but it is only on the tops of cliffs, and other places exposed to the sweep of the heavy coast winds, where spruce or any

articles imported. Those masters who desire to lose their ships generally select Anticosti for the purpose, because they can always manage to run them ashore there without any danger to life, and without much risk of being seen by persons on shore; and as the provision posts are now well supplied, there is no danger, as formerly, of their suffering from the want of food. On the other hand, masters who know the coasts of the island well, generally make free with their dangers, unless there happen to be a fog, in perfect confidence and safety, and gain headway much faster than by keeping in the centre of the channel, or along the south shore of the mainland. Three lighthouses are now maintained in the west, east, and south-west points.—Mr. Roche, *Proc. of the Lit. and Hist. Soc. of Quebec.*

other tree on the island is stunted. In these situations there is oftentimes a low, dense, and almost impenetrable barrier of stunted spruce, of from ten to twenty feet across, and rarely exceeding a hundred feet; beyond which prevail open woods with comparatively large timber.

Pine was observed in the valley of the Salmon River, about four miles inland, where ten or twelve trees that were measured gave from twelve to twenty inches in diameter at the base, with height varying from sixty to eighty feet. White and yellow birch are common in sizes from a few inches to two feet in diameter at the base, and from twenty to fifty feet high. Balsam fir was seen, but it was small and not abundant. Tamarack was likewise small and scarce. One of his men, however, who is a hunter on the island, informed Mr. R. he had seen groves of this timber north from Ellis, or Gamache Bay, of which some of the trees were three feet in diameter, and over a hundred feet in height. Poplar was met with in groves, close to the beach, on the north side of the island.

Of fruit-bearing trees and shrubs the mountain-ash or rowan was the largest. It was most abundant in the interior, but appeared to be of the largest size close on the beach, especially on the north side, where it attains the height of forty feet, with long extending and somewhat slender branches, covered with clusters of fruit. The high cranberry (*Vibernum Opulus*) produces a large and juicy fruit, and is abundant. A species of gooseberry bush of from two to three feet high is met with in the woods, but appears to thrive best close to the shingle

ont he beach, where strips of two or three yards across and half a mile long were occasionally covered with it. The fruit is very good, and resembles in taste the garden berry; it is smooth and black-coloured, and about the size of a common marble. The shrub appeared to be very prolific.

Red and black currants are likewise abundant; there appear to be two kinds of each, in one of which the berry is smooth, resembling both in taste and appearance that of the garden; the other rough and prickly, with a bitter taste. Strawberries are found near the beach; in size and flavour they are but little inferior to the garden fruit; they are most abundant among the grass in the openings, and their season is from the middle of July to the end of August. Five or six other kinds of fruit-bearing plants were observed, some of which might be found of value. The low cranberry was seen in one or two places in some abundance, but was less abundant than in many other past seasons. The raspberry was rarely met with.

The most surprising part of the natural vegetation was a species of pea, which was found on the beach, and in open spaces in the woods. On the beach the plant, like the ordinary cultivated field pea, often covered spaces from a quarter of an acre to an acre in extent; the stem and the leaf were large, and the pea sufficiently so to be gathered for use. The straw when required is cut and cured for feed for cattle and horses during the winter.

But little is yet known of the agricultural capabilities of the island; the only attempts at cultivation that have been made are at Gamache Bay, South-west Point, and Heath Point. South-west Point and Heath Point are two

of the most exposed places in the island; and Gamache Bay, though a sheltered position, has a peat soil. The whole three are thus unfavourable.

'On July 22,' says Mr. Richardson, 'potatoes were well advanced, and in healthy condition, at Gamache Bay; but a field under hay, consisting of timothy, clover, and natural grass, did not show a heavy crop. At South-west Point Mr. Pope had about three acres of potatoes planted in rows three feet apart. He informed me he expected a yield of 600 bushels, and at the time of my arrival, on August 5, the plants were in full blossom, and covered the ground thoroughly; from their appearance they seemed the finest patch of potatoes I had ever seen. About half an acre of barley was at the time commencing to ripen, and stood about four feet high, with strong stalk and well-filled ear. I observed oats in an adjoining patch; these had been late sown, being intended for winter feed for cattle; their appearance indicated a large yield.

'On the day of my arrival at Heath Point, August 23, I accompanied Mr. Julyan about a mile from the light-house to a piece of ground composed of yellowish-brown loam, which he had cleared in the wood, and planted about the middle of June with potatoes and peas. Of the potatoes he procured a bucketful of good size and middling good quality. The peas were in blossom, yet a few pods were found to be fit for use. In this patch I discovered three ears of bald wheat, the seed of which had been among the peas when sown; they were just getting into blossom, and probably would ripen; the ear was an average size, and the straw about three feet and a

half high. I observed frost only once—it was on September 18, but not sufficiently severe to do injury to growing crops; and I was informed by Mr. Julyan that the lowest temperature of the previous winter was only seven degrees of Fahrenheit below zero. On the coast, as might be expected, the atmosphere is damper, and the temperature from ten to fifteen degrees below that of the interior, during June, July, August, and September, and probably May and October.

'During the three months of my stay on the island, fogs prevailed for ten days (five of which were July 31, and the 2nd, 3rd, 4th, and 5th of August), while we were at South-west Point; Mr. Pope told me it was an unusual occurrence. Frequent openings in the fog, seen towards the land, led to the idea that it was less dense in the interior.

'Some cattle at South-west Point, belonging to Mr. Pope and Mr. Corbet, appeared to be in good condition, although they had been left to provide for themselves in the wood openings or along the shore.

'HARBOURS.—Gamache or Ellis Bay, and Fox Bay, are the only two harbours on the island that are comparatively safe in all winds. The former is eight miles and a half from West-end lighthouse, on the south side; the latter is fifteen miles from Heath Point lighthouse, on the north side. From Cape Eagle to Cape Henry, across the mouth of Gamache Bay, the distance is two miles, with a breadth of deep water of three quarters of a mile, extending up the bay a mile and a half, while the depth of the indentation is two miles and a half. Fox Bay is smaller, and has less depth of

water, than Gamache Bay. The distance across its mouth is a mile and a half, with half a mile of deep water in the centre, extending up the bay nine-tenths of a mile; the whole depth of the indentation being one mile and two-tenths.

'These two harbours occur in the same geological formation, while the rock presents a very regular and comparatively level surface, over which a road could be easily constructed from one harbour to the other—the distance being 120 miles. By such means the whole island would be brought to within a moderate distance of a road having a natural harbour at each end.

'It belongs to an engineer to say how far these natural harbours might be capable of artificial improvement. The belt of reef, about a mile wide, that lines the shore within them, is composed of argillaceous limestones, in nearly horizontal beds, which are dry at low water of spring tides. Possibly one mode of improvement might be to make excavations in the limestone to the depth required, and to use the materials thus obtained partly to raise the sides of the excavations high enough for piers, and partly for the construction of breakwaters outside. The depth of water on the reefs at spring tides is about six feet, and the strength of the breakwater might be made accordingly. I have been informed that a vessel of 500 tons has been loaded with a cargo of timber in Gamache Bay.

'During a heavy wind from the east, while I was at Fox Bay, a schooner ran in for shelter, and appeared to be quite safe. On account of the safeness of this harbour, a provision post was established in it; but

since the erection of Heath Point lighthouse, seventeen or eighteen years ago, it has been discontinued; not a single house now remains, although they appear to have been numerous at one time. I mention this particularly, as; on all the charts I have seen, Provision Post still remains indicated there; and in one instance, at least, a vessel being wrecked within sight of Heath Point, the crew, instead of going to the lighthouse, went straight to Fox Bay, where they confidently expected to find shelter. Hence several of them perished with cold and hunger (the time being the beginning of December) before they could reach the lighthouse at Heath Point. The indication cannot be erased from old charts that may be in the hands of mariners, but I am not aware what means have been taken to make navigators acquainted with the change.

'I do not know of any other sheltered harbours on the island, and it appears to me that from every other position on the coast any vessel near the shore, down to the size of a schooner, during any wind, would be immediately obliged to put to sea. For small boats of from three to ten tons burden, there are scarcely ten miles of the coast where shelter could not be found by passing up the small rivers at high water; and there are many bays that might perhaps be made safe by excavations like those which have been already mentioned.

'Along the lowlands of the south coast a continuous peat plain extends for upwards of eighty miles, with an average breadth of two miles, giving a superficies of 160 miles, with a thickness of peat (as observed on the coast) of from three to ten feet. This extensive peat plain — the

largest, probably, in Canada — is about fifteen feet above the ocean. An immense quantity of squared timber and logs, ready cut for the saw-mill, are scattered over the south coast, having drifted down the rivers of the mainland, and particularly of the St. Lawrence. Some of the squared timber may have come from wrecks.'

Mr. Richardson calculated that if the whole of the logs scattered along the south shore of the island were placed end to end, they would reach 140 miles, and give about one million cubic feet of timber. He concludes his report on this island with the following paragraphs:—

The strata of Anticosti, being nearly horizontal, cannot fail to give to the surface of the country a shape in some degree conforming to them. The surface will be nearly a level plain, with only such modifications as are derived from the deeper wearing, in a longitudinal direction, of some of the softer beds; producing escarpments of no great elevation, with gentle slopes from their summits, in a direction facing the sun, that will scarcely be perceptible. The easily disintegrating character of the rocks forming the subsoil can scarcely fail to have permitted a great admixture of their ruins with whatever drift may have been brought to constitute a soil; and it is reasonable to suppose that the mineral character of these argillaceous limestones must have given to those ruins a fertile character. It is precisely on such rocks, in such a condition, and with such an altitude, that the best soils of the western peninsula of Canada West are placed, as well as of the Genesee county in the State of New York. I have seen nothing in the actual soil as it exists to induce me to suppose that, in so far as soil is considered, Anticosti will be anything inferior to those regions; and considerations of climate only can induce the opinion that it would in any way be inferior to them in agricultural capabilities.

The three months that I was on the island were altogether too short a time to enable me to form any opinion upon

the climate of Anticosti. But, taking into view the known fact that large bodies of water are more difficult to heat than large surfaces of land, I should be inclined to suppose that Anticosti would not be so cold in winter, nor so hot in summer, as districts that are more inland and more south; and that it would not compare unfavourably with any part of the country between it and Quebec. While autumn frosts would take effect later at Anticosti, the spring would probably be a little earlier at Quebec.

But such is the condition of the island at present that not a yard of the soil has been turned up by a permanent settler; and it is the case that about a million of acres of good land, at the very entrance from the ocean to the province, are left to lie waste, while great expenses are incurred to carry settlers to the most distant parts of the west. Taken in connection with the fisheries, and the improvement in the navigation of the St. Lawrence, it appears to me that the establishment of an agricultural population in the island would not only be a profit to the settlers themselves, but a great advantage to the province at large.

The scenery in Anticosti is tame, but there are parts of the coast where magnificent cliffs face the sea, 300 and 400 feet high. As no point of the interior is estimated to be more than 700 feet above the ocean, mountain scenery does not exist, but the headlands on the north coast are very picturesque, and, being composed of limestone,* often present most imposing outlines. In Fox Bay, near the east point, is the wreck of the ship Granicus, which occurred, as already mentioned, in November 1828, before provision posts were established.

* Lower and Middle Silurian, Caradoc formation. 'The Anticosti group consisting of beds of Passage from the Lower to the Upper Silurian, and supposed to be synchronous with the Oneida Conglomerate, the Medina sandstone, and the Clinton group of the New York survey, and with the Caradoc formation of England.'—Billings, *Geological Survey of Canada.*

A well-protected harbour and town, at the west end in Ellis Bay, would be invaluable to the fisheries of the Gulf; and as the north point of Anticosti is only fourteen miles and a half from the western extremity of the Mingan Islands, a harbour of call and of refuge at Fox Bay, at the eastern extremity of the island would be of great advantage to the commerce of the Gulf as well as to the fisheries. As a naval station Ellis Bay would command both entrances to the river, and in fact control the entire Gulf. The corresponding station on the mainland might be on the south at Gaspé Bay, of which Admiral Bayfield says: 'The admirable Bay of Gaspé possesses advantages which may hereafter render it one of the most important places, in a maritime point of view, in these seas; it contains an excellent outer roadstead off Douglas Town, a harbour at its head capable of holding a numerous fleet in perfect safety, and a basin where the largest ships might be hove down and refitted. On the Labrador coast, Mingan Harbour is not more than fourteen miles from North Point.' If Gaspé Bay should be considered too far out of the great line of communication by land between Nova Scotia, New Brunswick, and Canada, the magnificent Bay of Chaleurs offers every advantage which can be desired for a great inland terminus open for the greater part of the year; about 110 miles from Rivière de Loup, where the Grand Trunk Railway of Canada terminates. The Bay of Chaleurs is twenty-five miles wide from Cape Despair to the celebrated Miscou Island, and seventy-five miles deep to the entrance of the magnificent river Ristigouche. Within this bay the climate is far superior to that of the adjacent Gulf; fogs seldom

enter it; and the navigation is by no means difficult.* The scenery on the Ristigouche is superb. On the north side of the valley, mountains rise to the height of 1,745 feet above the sea at a distance of only two or three miles from the coast. On the southern or New Brunswick shore, they reach nearly 1,000 feet. The mouth of the Ristigouche is destined to become of great importance, as it lies near to the coal-field of New Brunswick; and when the international railroad is constructed, one point ought certainly to touch the head of the fine harbour of the Bay of Chaleurs. It is a work which would easily and speedily be accomplished, and it would insure steam communication between Canada and Britain for ten months in the year at least, as there are many safe harbours and roadsteads in different parts of the bay, and the largest ships of the line † may ascend ten miles up the river Ristigouche, or nearly to Point Garde, with the assistance of buoys and a good pilot.‡

Recent explorations prove that there is a considerable quantity of good timber on the island fit for ship-building and exportation. Water power is abundant, and it could easily be manufactured on the spot. The manufacture of salt in the extensive lagoons on part of the south shore might be very profitably carried on by following the methods pursued in the south of France, or in the northern part of Russia, where advantage is taken of the cold of

* Bayfield.

† Some fishermen at Mingan from the Bay of Chaleurs told me that in the summer (1861) a French man-of-war was busily engaged in taking soundings in the Bay of Chaleurs. Her movements excited much curiosity and speculation among the Canadians and Acadians of this magnificent bay.

‡ Admiral Bayfield.

winter to concentrate brines for summer evaporations. The want of salt at Anticosti, and in the Gulf generally, has frequently been the cause of the waste of an immense quantity of fish. Salines could not only be very easily constructed, but the high price of, and constant demand for, this article, would insure a sale of as much as could be manufactured. It would be politic for the Canadian Government to encourage by every means in their power the manufacture of salt from sea-water in Anticosti, where all the conditions are favourable, and where the demand for it is so great.

The present lessee of the island has a fine herd of Ayrshire cattle which remain out feeding longer than would be safe in the neighbourhood of Quebec; and in the spring they look in better condition than at any place on the St. Lawrence below Quebec.*

The economic materials known to exist in abundance in the island are limited, in the present state of our knowledge, to building stones of limestone and sandstone, grindstones, clay for bricks, fresh water, shell marl, peat, drift timber, and seaweed, in great abundance.

The fisheries on the coast are the same as those of the Gulf generally, and already engage a large fleet of American, Nova-Scotian, Jersey, and Canadian vessels, and are quite sufficient to support a large population on the east and west extremities of the island, who would furnish the fishermen with supplies which they are compelled to bring with them or seek in out-of-the-way ports when more are required.

The island of Anticosti originally formed a part of

* Mr. Roche.

the country called Labrador. In 1825 it was reannexed to Lower Canada by an act of the Imperial Parliament. The island was conceded, in 1680, to the Sieur Jolliet; it is now in the hands of a number of persons, some residing in England and some in Canada. It ought to be purchased by the Canadian Government, and a colonisation road cut out between Ellis Bay * and Fox Bay. These

* Ellis Bay affords the only tolerable sheltered anchorage in the island. Vessels whose draught is not too great for a depth of three fathoms may safely lie there during the three finest months in summer, namely, June, July, and August; but they should moor with an open hawse to the southward. Larger vessels, whose object is to remain for a few hours only, may anchor farther out, and in three and a half and four fathoms, but neither the ground nor the shelter will be found so good as farther up the bay.

The best berth is in a line between Cape Henry and the White Cliff, bearing WSW. ½ W. and ENE. ½ E. respectively from each other, Gamache House N. by E., and Cape Eagle between SSE. ½ E. and SSE. ¼ E. The vessel will then be in three fathoms, over muddy bottom, distant about three hundred fathoms from the flats on either side, and about half a mile from those at the head of the bay. The extremities of the reefs off Capes Henry and Eagle will bear SW. by S. and S. ½ E. respectively; thus leaving three and a half points of the compass open, but in a direction from which heavy winds are of rare occurrence, and never last long. Moreover, when they do chance to occur, the sea is much less at the anchorage than might be expected, although very heavy in the entrance between the reefs. These reefs are of flat limestone, and dry at low water, and as the tides only rise from four to seven feet, the sea always breaks upon them when there is the least swell. The reef off Cape Henry runs out nearly a mile to the southward, and that of Cape Eagle nearly three-quarters of a mile to the westward. The entrance between them is 600 fathoms wide, from three fathoms to three fathoms. Extensive flats project from these reefs quite round the bay, and do not entirely dry at low water, excepting in very low spring tides; but there are immense boulder-stones upon them which always show. These flats occasion the landing to be very bad, excepting at high water, which is the only time that supplies of good water can be obtained from Gamache River.

Ellis Bay can be easily made out from sea, for Cape Henry is a bluff point, and the land being very low at the head of the bay occasions the opening to show distinctly. On a nearer approach Cape Eagle and White Cliff on the east side and the houses near the head of the bay will be easily recognised with the assistance of our chart; whilst two ridges, or hills, will be seen far back in the country, and to the northward and eastward.

harbours should be improved, and the sites of two towns laid out. If encouragement were given to settlers, there can be no doubt that Anticosti would rapidly become a very important adjunct to the British Provinces, rivalling Prince Edward's Island in importance;* and, in the present aspect of events, it is desirable that all the fisheries of the Gulf should be secured to British subjects, and be preserved and encouraged by every means that can be suggested.

The long line of breakers on either side, and the many large stones so far from the shore ahead, will present anything but an agreeable appearance to those who may approach this bay for the first time; but there will be no danger if the following directions be attended to:—In approaching the bay from the westward, with westerly winds, run down along the outside of the reefs off Cape Henry by the lead, and in ten fathoms, until the following leading marks come on; namely, the west side of White Cliff, on with the east side of the westernmost of two hills, far back in the country, and bearing NE. ¾ N., then haul up with these marks on, and they will lead you into smooth water close under Cape Henry reef in three and a half fathoms. Continue running on with these marks on till Gamache House bears N. by E., then haul up for it, and anchor in the berth which I have previously recommended. The lead should be kept going, and the reefs on either side should not be approached nearer than three fathoms in any part until you arrive at the anchorage.

In running for the bay from the south-eastward, with an easterly wind, come no nearer to the west point of Cape Eagle Reef than seven fathoms, until the east side of White Cliff come in with the east side of the same hill as before; then haul up with this mark on till the houses bear N. by E., and proceed as above directed. Take notice that the west side of White Cliff is used for the leading mark in westerly winds, and the east side in easterly winds, the intention being to keep the vessel in either case from going too near the lee side of the channel. On the outside of Cape Henry, and continuing to the west point of Anticosti, reefs extend 1¼ mile from the shore, and vessels approaching it should keep the lead going and attend to the soundings in the chart.—*Bayfield.*

* Prince Edward's Island lies wholly within the Gulf of St. Lawrence; in 1857 it had a population of 71,496 souls, a revenue of 32,348*l.*, and exported articles to the value of 134,465*l.*, its imports during the same period amounting to 258,728*l.* The island is 123 miles long, 32 broad at its widest part, and 4 at the isthmus, where two deep bays nearly meet.

CHAPTER XXVI.

THE VOYAGE TO MINGAN.

A Gulf Fishing Schooner — Berths — Heads and Points — A bright Day in the Gulf — Beautiful Effects of Mirage in the Estuary — Whales — The Sulphur-bottomed Whale — The Gaspé Whale Fishery — The White Whale — Vast Numbers of the White Whale in the St. Lawrence — Esquimaux Mode of capturing the White Whale — Sharks — Why the Captain was thankful for Sharks — Pickled Sharks — Seaweed — Beauties of the Gulf — Landing through the Surf in a Canoe — Long Point — New Fishing Station — Settlements on the Coast — The Great Banks — Arrive at Mingan.

OUR vessel was a topsail schooner of eighty tons burden, and her crew consisted of the captain, who hailed from New Carlisle, Bay of Chaleurs, three men, and a boy. The cabin was just twelve feet square, having on each side four sleeping-places, which in courtesy were termed berths, but from their construction were far from being conducive to repose. The captain pointed to these dens with an air of pride at the extent of accommodation his cabin afforded, saying emphatically, 'There, that berth holds two; so does that: if you find two too many in them, one of you can sleep on the lockers, but I've known two bigger men than any in your party sleep like rocks in them berths.'

'How did they lie?' said I, after having taken possession of one, and found that the sloping side of the

vessel left a small triangular space, about eight inches in breadth, for the head, and four times that measure for the feet.

'Lie, man—why, at full length, to be sure,' was the reply.

'Did they? Where did they put their heads?'

'Why, they slept heads and points, to be sure.'

'But how did the man whose head was here keep clear of the feet of the man whose head was there?'

'They made a bargain, before they turned in, that they should n't touch one another's faces with their feet.'

This evidence not being satisfactory, it was decided that each berth should have but one tenant, and that those who were not accommodated should establish themselves on the lockers, and try not to slip off when the vessel rolled.

Our captain was a Nova-Scotian by birth, but 'raised' on the Gulf. He had tried his hands at cod-fishing, mackerel-fishing, whaling, and had made a trip with the Yankees, saving a little money at each turn of the wheel; finally, 'he bought the biggest share in his schooner, and intended coasting awhile.'

We all slept 'like rocks,' and the following morning found us becalmed in sight of the St. John mountains. The day was bright, cloudless, and sultry. Anticosti, showing its terraces of most ancient fossiliferous limestones, loomed high in the south; the Mingan coast, wonderfully magnified and distorted by mirage, lay towards the north. From morning till night, masses of seaweed floated past, as we held our own against the feeble current, aided by fitful puffs of wind. Different forms of mirage are very common in the estuary and

Gulf; and a telescope generally enables the observer to detect in the confused and highly distorted image of a ship or boat, high above the horizon, as many as three, and sometimes five, images of the object, blended together and overlapping one another. Local changes in the temperature of the surface water, caused by puffs of wind bringing the cold water to the surface, and mingling it with the warm superficial stratum arising from rivers or proximity to land, are the chief causes of mirage. Dr. Kelly states that, during Admiral Bayfield's survey of the Gulf, mirages were most frequently observed at Bic, Point de Monts, Mingan, and the Straits of Belle Isle. Some of these displays are so striking, that a description of one will convey a good idea of this very beautiful phenomenon, which is often as grandly displayed in the Gulf as in the magnificent source of the St. Lawrence, Lake Superior.

We were off Metis on the afternoon of September 14, 1835. There was a light easterly wind and cloudy sky; the temperature of the air 48°, the dew-point 40·5°; the surface water 39·5°. The barometer 29·90° falling. Some light rain fell two or three times during the afternoon, and we had very heavy continuous rain after nightfall.

Several vessels were in sight between 3 P.M. and 4 P.M., and all presenting a variety of appearances from refraction. The most remarkable was that in which a vessel with all sail set at one moment looked like an immense chest, no sails or masts being visible. On observing her for a time, the black body seemed to separate horizontally into two parts; and two sets of mingled sails occupied the intervening spaces, with one set of very small sails above. The figures afterwards became more distinct, and three images were clearly discerned.

Captain Bayfield and Mr. Bowen observed five distinct images of another vessel, after I left the deck.

Since this paper was read,* we had an opportunity of seeing the form of a ship changed by mirage in a way we had not previously met with. Off Basque Island, on September 10, 1836, at 3 P.M., two ships to the eastward seemed each to consist of three immense columns of irregularly formed sails, with a set of small distinct sails at the top of each column. The images seemed not only immensely raised, but also extended horizontally (a circumstance which we had not remarked in any previous case), the space between the masts being considerable, and each column of sails quite distinct; the jibs were indistinctly erect and inverted alternately, giving some appearance of a combination of images, but there was no appearance of a hull. The vessels were some miles' distance from us, probably hull-down. The temperature of the air was 47°, water 39°. The dew point, found shortly after, when a breeze had sprung up and the mirage had disappeared, was 37°.'

Many whales were blowing in Magpie Bay. Some of them appeared to be monsters sixty to seventy feet in length. The immediate presence of so many whales was rather exciting to the captain, who began to fight his battles over again, and tell us some whale stories. The west end of Anticosti is particularly distinguished for the number and size of the whales which frequent it.

Two years ago, the captain informed us that he passed a schooner towing an immense sulphur-bottomed whale to Mingan harbour, and that the captors were three days before they succeeded in getting the gigantic creature into safe quarters. When measured, it was found to be 100 feet long, and yielded 220 barrels of oil, but the whalemen thought that they lost 120 barrels by the sharks which were feeding on the carcase as the schooner was towing it to Mingan harbour.

* Proc. of the Lit. and Hist. Soc. of Quebec.

At Bradore, near the Straits of Belle Isle, the humpbacked whale, or the river whale of the Americans, has frequently been taken seventy feet in length, and produced 300 barrels of oil and thirty-seven hundredweight of bone.*

Five different species of whales frequent the Gulf; they are the black whale, the humpbacked, the sulphur-bottomed, the finner, and white whale. The whales in the Gulf are generally from Gaspé Bay, and employ about 200 seamen in ten schooners. The value of the Gaspé whale fishery is now estimated at 7,000*l.* a year. The white whale, *Beluga borealis*, is really a beautiful animal.

The white whale is found from fourteen to twenty-two feet in length. It yields from 100 to 120 gallons of oil, which possesses the valuable property of retaining perfect fluidity at temperatures below zero, and is therefore very valuable for lighthouse purposes. Leather has been manufactured from the skin of the white whale (erroneously called the white porpoise), which commands a sale at eight shillings the pound. The white whale is caught in strong fish-pounds, at and near the mouth of the river Ouelle, a tributary of the Lower St. Lawrence, at the Isle au Coudres, and at Point de Cariole on the north shore of the river. In the fall of the year they assemble, and migrate in a body to their winter quarters in the gulf or Arctic Sea. They live from April to October in the brackish water of the Lower St. Lawrence, and others proceed slowly down the estuary, accustoming themselves to the salt water. Mr. Tétû, who has been very successful in capturing the white whale, and in bringing its

* *Notes on the Coast of Labrador.*

oil and leather into notice, informed me that he has seen the St. Lawrence 'white with them;' and he has observed them passing towards the Gulf all day long over a space twelve miles broad.

The white whale is common in Hudson's Bay, and efforts have been made by the Hudson's Bay Company to turn this curious and very interesting animal to account. It is also met with in Ungava Bay, and is captured by the Esquimaux in the following simple manner. A large *dan* or seal-skin inflated with air is attached to the harpoon by a thong some twenty feet in length. The moment the fish is struck, the *dan* is thrown overboard, and, being dragged through the water, offers so great a resistance to the movements of the whale, that it soon becomes exhausted, and when it emerges, it is compelled to rest for a short time before diving again. The Esquimaux, with lightning speed, approaches in his kayak, and secures his prize with a thrust of the spear.*

The story of the body of a whale having been devoured by sharks whilst it was being towed to Mingan, induced me to ask the captain whether sharks were numerous in the Gulf; he replied —

'Pretty numerous, and I've cause to be thankful for it.'

'Why?'

'I was on board an American Government vessel, some ten years ago or more; our provisions were well-nigh out, when one afternoon, as we were in the Gulf Stream, we caught a shark. The doctor cut him up, and examined his stomach, but when the men were about to throw the pieces overboard, he said, "Just shove those pieces of meat

* Mr. McLean.

into the empty pork-barrel; we may want them yet. I don't like the looks of that sky!" The men laughed, and did so; but night came, and with night a storm that drove us far away from land, and left us helpless as a log in the wide ocean. Our provisions gave out, and then we lived for eighteen days on that pickled shark, which the doctor told the men just to put into the empty pork-barrels, because he did n't like the looks of the sky.'

Another night and day of calm. During twenty-four hours we made about two miles, but the beauty of the day compensated for the weary rolling of the vessel in the long swell of the sea. Wonderful indeed were the effects of mirage at Long Point and off Anticosti. The Perroquet Islands seemed raised high in the heavens and spread out like tables. Fishing-boats, with the sails idly flapping against the mast, assumed strange fantastic forms continually changing. Anticosti loomed now high, now low, now clear and well defined, again broken into twenty parts, each of which appeared to be a separate island. But the sea was most wonderful of all; floating past were vast numbers of beautiful Medusæ, 'heaving and sinking, soft and fair,' as they slowly drifted past. Great belts of seaweed swept slowly past us, and under the huge wide-spreading leaves many fishes were sheltering themselves from the intense light of the sun, whose rays beat with great force on the unruffled sea. On the banks which lie midway in the north channel were several fishing schooners, each with three or four boats catching cod-fish as fast as two men could pull up the long lines.

A breeze sprang up at evening on the 20th, and at

nightfall we anchored off Long Point, six miles from Mingan harbour. As the breakers on the shore were too heavy to admit of landing, we had to put up with a rolling night on board. On the following day two of the party attempted to go on shore in a canoe. They reached the long fringe of breakers in safety, but when they made the attempt to dash in on the summit of a huge wave, the stern of the canoe, caught by its crest as it broke on the sloping beach, was pitched ten feet out of the water, and came down again with such a terrific 'bang' that the steersman was almost shaken out of his senses, and vowed never again to attempt landing with a light canoe in a heavy sea. They retired beyond the foaming curl of the waves, and gathered strength for a fresh attempt, deriving small consolation from the remarks of a group of Acadian fishermen who were on the beach betting among themselves whether the canoe would be swamped, or make the shore in safety. The strong hearts won as the canoe, rising on a wave, was carried on to the beach, and held by a stout hand before the retreating wave could carry her back again.

Long Point is a new settlement situated on a magnificent sandy beach, backed by fine spruce forests, which, with marshy intervals, extend to the St. John range a few miles in the rear. Many old beaches show the former altitude of the Gulf in the rear of Long Point; and not more than 200 yards from the shore, the lichen- and moss-covered trees reminded us of the wonderful lichens and mosses in the interior. There are twenty-three houses scattered along the beach at this fishing-station, which is due north of the Perroquet Islands, and is one

of the many promising results of the attention which has recently been given by the Canadian Government to the invaluable fisheries on this part of the coast.

Seven years ago there was not a single fishery between Natashquan and Seven Islands, and now there are 150 stations, giving employment to more than 1,500 fishermen. Previous to 1852, Canadian fishermen in the Gulf and River St. Lawrence suffered from the encroachments of Americans, being positively driven away from the fishing-grounds which they attempted to occupy on the coast, because no protection was extended to them by their own government. Since that year an armed government schooner has been employed to protect the fishermen and repel invaders from the coast. The stations are now becoming so numerous and important, and engage so many men, that a couple of steamers will be required to prevent infringement of the fishery laws on a coast 900 miles in extent.

The want of a good harbour is a great drawback to Long Point, but its proximity to Mingan harbour, one of the best in the Gulf, will be the means of giving value to the timber and land on the coast; and if encouragement be given, permanent settlements will soon supply the fishermen with many necessaries which they are now compelled to bring with them. Wild hay is found in great quantities on the coast; and in the rear of the first belt of timber, although the soil is poor, there is yet so much available manure in the form of fish offal, that farming on a small scale might be very easily associated with fishing operations, and a stationary population gradually establish themselves on the coast.

We remained for one night at Long Point, enjoying the hospitality of Mr. Hamilton, of New Carlisle, Bay of Chaleurs, who has extensive fishing establishments at Long Point, the mouth of the Moisie, and at Seven Islands. Mr. Hamilton has sixty men employed at each of the two first-named posts. He sends his fish directly to Spain or the Brazils, and when the 'take' is good, and the season for curing an average one, the profits are very great. The fishermen are generally a quiet and industrious race, but when under the influence of liquor, they become exceedingly difficult to manage, and scenes of riot and bloodshed not unfrequently occur. The appointment of magistrates at the different fishing-stations has been instrumental in checking disorder and crime, but the power to carry the law into effect is wanting. One vessel is not sufficient to secure a proper observance of the laws on this wild and distant coast, and many dark deeds have been committed which will never see the light.

One suspicious circumstance occurred at Long Point shortly after we left it, which will be noticed in a subsequent chapter.

I left the canoes at Long Point to be brought after me in a schooner, and hired a fisherman's boat to convey us and our supplies to Mingan harbour. We set sail in the afternoon of the 22nd, and in two hours reached the post of the Hudson's Bay Company situated near the mouth of the Mingan River, a distance of six miles from Long Point. We were very cordially received by Mr. Anderson, chief factor, for whose kind attention and valuable assistance in many different ways I am glad to have an opportunity of recording my warm acknowledgements.

CHAPTER XXVII.

THE NASQUAPEES, OR THE PEOPLE STANDING UPRIGHT.

Meaning of the Word NASQUAPEE — Extent of their Country — Custom of Tattooing — Religion — Nasquapees of Ungava — Horrid Practice of destroying aged People — Means of Subsistence — Dress — Polygamy — Battle between the Nasquapees and Esquimaux in 1857 — Immense Extent of the Territory of the Nasquapees — Cartwright's Description — Père Arnaud's Description — Their Conjurors — The Evil Deity Atshem — Superstitions — Fondness for European Articles of Dress — Character of the Country they inhabit — Hunger — Famine among the Nasquapees — Habits and Customs — Bows and Arrows — Nets — Hooks — Trout — The Wagumesk — Fishing in Winter — Early Account of the Nasquapees in A.D. 1500 — Tattooing — Père Durocher's Description in A.D. 1853 — Extent of the Great Cree Nation — Cause of the Decline of the Nasquapees.

IF you ask a Montagnais the meaning of the word Nasquapee, he will tell you — 'One who does not believe,' or 'a heathen.' Père Arnaud, at my request, asked Otelne and Arkaskhe, and they both said it meant 'people standing upright.' The word is spelt differently by different writers. In the description of the boundaries of the 'king's domain' by the Intendant Hocquart, bearing date 1733, the word is spelt 'Naskupis.' In Père Laure's map, dated 1731, they are called 'Les Cuneskapi;' and Mr. John McLean, who resided several years at Ungava Bay, calls them Nascopies. I was very particular in obtaining from the mouths of the Nasquapees themselves, not only the correct pronunciation, but

Hanhart Chromo. lith.

OTELNE THE TONGUE. NASQUAPEES. ARKASKHE, THE ARROW.

also the correct spelling, as far as letters can indicate sounds. It is not probable that the French had much intercourse with this people; and anyone who is familiar with the several modes of spelling and pronouncing the same Indian name in different places will easily be able to account for the slight diversities in that of the Nasquapees. Chippeway, Ojibway, and Ojebway, mean the same people; so also do Esquimaux, Esquimo, and Husky.

The country of the Nasquapees extends from Lake Mistassinni to the Atlantic coast of the Labrador Peninsula, a distance exceeding 800 miles. They occupy the table-land, and it is only lately that they have visited the coasts and shores of the Gulf and River St. Lawrence in considerable numbers. They make their way from the interior, chiefly by the Manicouagan, the St. Marguerite, the Trinity, and the Moisie rivers. In figure the Nasquapees are shorter and of lighter build than the Montagnais; they have very delicately formed and clean-cut features, small hands and feet, a large and rather soft eye, inclined towards the nose; their hair is intensely black, coarse, and thick, their teeth regular and beautifully white. They speak a dialect of the Cree language, and can hold communication with the Montagnais without any difficulty. The men are tattooed on the cheek, generally from the cheek-bone to the nostril on either side. The marks which I saw consisted of slight cuts about a line long, parallel to one another, and about a line apart.

The incision is made with a flint or a knife, and the

juice of some herb, or gunpowder, is rubbed into it, so as to make the mark permanent. Natives of the coast informed me that the women were also often tattooed, but I did not see any with the marks visible.

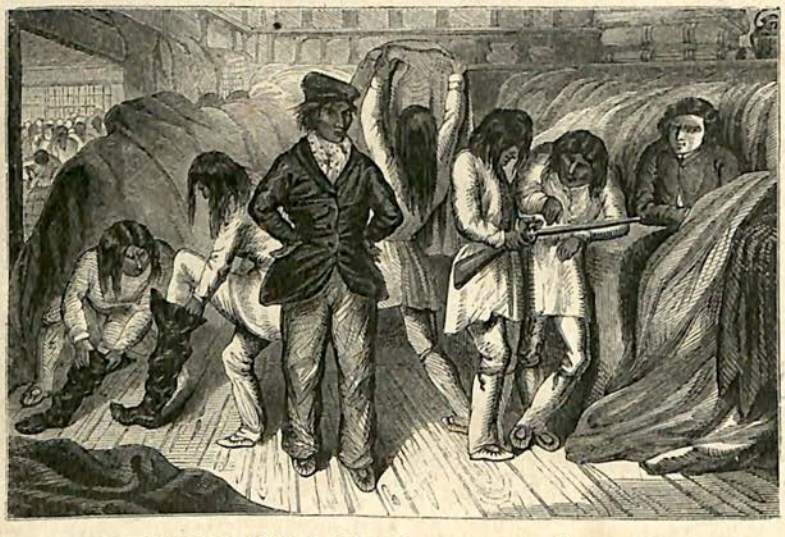
The few accounts which have been written of the Nasquapees refer to bands of this people living many hundred miles from one another, and therefore great differences may exist in their habits and customs. Mr. John McLean * describes those who hunted in that portion of the Peninsula which is styled Ungava; he considers them to number 100 men capable of bearing arms, or about 500 souls in the band. In his opinion they have there the same religious belief as the kindred tribes in other parts of the continent. They believe in a good and bad spirit, each of which is supposed to be served by a number of subordinate spirits. Like the heathen Montagnais, they believe in spirits of the air, the forest, the lake, the river, &c., all of which are supposed to be propitiated by simple sacrifices, requiring little or no self-denial.

Mr. McLean describes the Nasquapees of Ungava as very averse to locomotion, many of them growing up to man's estate without once visiting a trading port. Before the establishment of Fort Chimo at Ungava, they were in the habit of assembling in the interior and delivering their furs to an elderly man of the tribe, who proceeded with them to the King's Posts or Esquimaux Bay (Hamilton Inlet) and traded them for such articles as they required. As with other northern Indian tribes, the Slaves and Rabbit-skins excepted, so with the Nasquapees, the

* *Notes of a Twenty-five Years' Service in the Hudson's Bay Territory*, by John McLean, 1849.

women are the slaves of the men. 'When they remove from camp to camp in the winter, the women set out first, dragging sledges loaded with their effects, and such of the children as are incapable of walking; meantime the men remain in the abandoned encampment, smoking their pipes, until they suppose the women are sufficiently far advanced on the route to reach the new encampment ere they overtake them.' The horrid practice still obtains among the Nasquapees of killing their parents and relatives when old age leaves them incapable of exertion. 'I must,' says Mr. McLean, 'do them the justice to say, that the parent himself expresses a wish to depart, otherwise the unnatural deed would probably never be committed; for they in general treat the old people with much care and tenderness.' When anyone dies in the winter, the body is placed on a scaffold until summer, when it is interred. They depend for their subsistence almost exclusively upon the reindeer, and if they miss these animals in their annual migrations, they are liable to suffer all the horrors of starvation in an almost arctic winter. The reindeer not only supplies them with food, but from its skin they make their clothing and tents. Their winter dress consists of a jacket of deer-skin, worn with the hair next to the body, and a coat of the same material reaching to the knees, with the hair outside. Leather breeches, leggings, and moccasins protect the lower extremities; and the hands and arms are defended from the intense cold of those regions by gloves and gauntlets, reaching as far as the elbows. When in full dress, they wear a cap richly ornamented with the claws of the bear and the eagle.

The garments of the women consist of a square piece of dressed deer-skin, fastened round the body with a belt, and suspended from the shoulders by means of straps, a leather jacket, leggings, and moccasins. Polygamy is practised, and it is not unusual for a man to marry two sisters one after the other, or both at the same time. Whatever is killed in hunting or fishing is divided among



NASQUAPEE INDIANS AT THE HUDSON'S BAY COMPANY'S POST AT MINGAN.

the camp, the successful hunter only retaining the head as his share.

The principle of a community of goods appears to be established amongst them; for whatever articles are purchased from the Hudson's Bay Company or other traders seldom remain in the hands of the original purchaser for a longer period than two or three days.* Perhaps the rapidity of interchanges may be greatly facilitated by

* Mr. McLean.

the practice of gambling, so common amongst savage Indian tribes.

The Nasquapees, like their friends and allies the Montagnais, hate the Esquimaux, whom they never fail to attack when opportunity offers.

The vast extent of the country hunted by the wandering Nasquapees may be conceived when, 100 years ago, we find this people side by side with their allies the Montagnais on the Saugenay, and 100 miles west of the Straits of Belle Isle, places from 800 to 900 miles apart.

Cartwright saw two Nasquapee canoes near the mouth of Indian Tickle in 1774. He calls the Indians Nasquapicks; and he not only purchased furs from them in the same year, but he speaks of a chain of hills as Nasquapick Ridge.* In 1771 he saw signs of Nasquapick Indians near Denbigh Island, and on several points of the coast north-west of the Straits of Belle Isle. They must then have been in the immediate neighbourhood of their enemies the Esquimaux, but Cartwright does not say that any conflicts took place whilst he was on the coast.

The excellent missionary Père Arnaud visited the Nasquapees, whose hunting-grounds lie to the north-west of Lake Manicouagan, in 1853. The comet which was visible in August and September of that year produced the utmost consternation in the minds of the Indians. They crowded round the missionary, and their questions evidently showed that the sight was new to them.

Père Arnaud says that the heathen Nasquapees which he visited believe in two divinities or Manitou, one good,

* *Sixteen Years on the Coast of Labrador.*

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the other evil; and that their worship appears to be almost identical with the observances of the Montagnais. They attribute to their conjurors the power of communion with spirits; and, as in days long since gone by among other tribes, these poor Indians sit round the medicine lodge and anxiously await their revelations. One of their feats of legerdemain the missionary describes as follows:—'The conjurors shut themselves up in a little lodge properly arranged, with their legs crossed after the fashion of the Chinese and Arabs. They remain for several minutes in a pensive attitude. Soon the lodge begins to move like a table turning, and replies by bounds and jumps to the questions which are put to the conjuror.' The barbarous heathen medicine men among the western Nasquapees far surpass the civilised spirit-rappers in their manifestations of supernatural power and communion with the invisible world; and they could no doubt teach them more surprising and startling deceptions than are yet known to any modern medicine-men.

The evil deity, ATSHEM, is the terror and bugbear of the Nasquapees. They imagine that he assumes the form of one of the most celebrated and dreadful conjurors of olden times, or, as a frightful giant, wanders through the forest in search of human prey. Whenever the report spreads in a camp that his tracks have been seen near at hand, the poor creatures fly in consternation from the neighbourhood, and live for weeks and even months in continual terror.

Many of those muscular mysteries, known by the name of '*Spiritual Rappings*,' 'table-turning,' and 'mesmerism,' which have caused such excitement among the most

civilised people, have been practised for ages by Indian conjurors.

In common with the Montagnais, they believe in the future spiritual existence of every material thing, and it is no unusual occurrence to see a Nasquapee who has been on the coast tell his beads, kiss the crucifix with which the *robe noire* has supplied him, and a few minutes after, when about to drink, first pour a small quantity of the beverage on the fire or the earth, as an offering to the spirit of a relative who may be *on his way* to the happy hunting-grounds in the mysterious Spirit Land.*

Like all Indians who rarely come to the trading posts of the white man, the Nasquapees are fond of European articles of dress; and they carry this weakness to such an extent as to make themselves not only highly ridiculous, but, one would think, excessively uncomfortable. In June 1859, the Nasquapees who had descended the Moisie for the first time to see the *robe noire* and dispose of their furs, wore, as is the custom of their tribe, their thick black hair down to the waist, falling loosely over their shoulders. As soon as they saw that the fashionable mode on the coast was to wear the hair short, some of them immediately cut their hair close with the exception of two front locks on each side of the forehead. One poor creature, observing the priestly tonsure on the *robe noire*, forthwith procured a friend to cut his hair in the same fashion. Their clothing of dressed caribou skins they soon exchanged for coats, trousers, caps, &c. The chief, whose dress on the week-days consisted gene-

* Mr. McLean.

rally of three shirts and two pairs of trousers, sported during the whole of Sunday not less than five shirts one above the other. He perspired as if he were in a vapour-bath, but, with true Indian stoicism; bore the inconveniences which his redundant garments occasioned, conscious that a chief of the Nasquapees ought to appear richly dressed in the presence of white people.

The country inhabited by these Indians is precisely such as would engender and foster superstitious ideas. The rugged Atlantic slope is cut up by deep cracks or ravines, through which swift rivers flow like torrents; back from the rivers are gloomy valleys, covered with forests in the lowest depressions, and surrounded by bare rocks, towering from five hundred to two thousand feet, and snow-clad for seven or eight months in the year. Long fasts, arising from habitual improvidence, as well as their dependence upon wild animals, rapidly becoming scarce, cannot fail to weaken the intellect and destroy that self-reliance which might be sustained under a more regular and secure mode of life.

Famine with all its horrors is now common enough in many parts of the Labrador Peninsula. Not a year passes but some fall victims to it, chiefly, however, on account of their leaving their proper hunting-grounds to seek the *robe noire* or follow the fur-traders, who, from the diminishing returns, are compelled to abandon outposts and concentrate their strength.

The Hudson's Bay Company had formerly several posts in the Ungava district, all of which are now abandoned. Even Petichikupau on the Ashwanipi, or Hamilton River, is about to be given up, if that event has not already taken

place. In their long journeys from the interior, the Indians suffer many privations. In 1859 Père Arnaud met six families who had descended the Pentecost River near Point des Monts, two of whom had suffered terribly from hunger, being the picture of misery when they reached the coast. One man and a child had fallen victims to famine, and the others only escaped by the energy of the mother and her daughter pushing their way through the woods by day and by night in search of another encampment of Indians. They were nearly exhausted when they were seen at the end of a large lake by some hunters, who at first took them for bear or caribou, and hastened towards them, in expectation of a successful hunt. When they reached the poor creatures, they found them scarcely able to speak. Having given them a little food, and remained with them until they had regained sufficient strength to walk, they turned their steps towards the deserted lodge. Arriving there, they found one Indian and a child already dead, another Indian so weak that he had not strength to move. In four or five days they all returned together, bringing the victims of hunger along with them for burial on the coast.

The Nasquapees, like many other Indian tribes, are gifted with a sense of smell so delicate, that they are aware of the neighbourhood of a fire long before the smoke can be seen. To indicate their speed and direction on a march, they thrust a stick in the ground with a tuft of grass at the top, pointing towards their line of route, and they show the rate at which they are travelling by the greater or less inclination of the stick. This mode

of communicating intelligence to those who may follow is universal among Indians; but the excellent and simple contrivance for describing the speed at which they travel is not generally employed, as far as I am aware, by other nations. The lodges of the Montagnais are almost always made of birch-bark, so also are those of the western Nasquapees, except when the caribou are very numerous; but the eastern division of the tribe, those who hunt in the neighbourhood of Ungava, invariably make their lodges of caribou or reindeer skins. It has been remarked in a preceding chapter, that the caribou most common in Labrador is the woodland species, an animal much larger than the reindeer of the barren grounds of Norway and Sweden. But it is clear from Cartwright's statement that both kinds existed in his time on the Atlantic coast of the Peninsula;* and it is not improbable that in the far interior, and towards Cape Wolsteinholme, the small species may be abundant.

In 1775 this energetic hunter, fur-trader, and fisherman found a reindeer stag's head and horns with seventy-two points. He measured the length of the bound of the caribou when at full speed, and found it to be sixteen feet on an average.

The Nasquapee arrow for killing the caribou is of peculiar construction. The head is made of iron or copper (formerly of bone), and consists of a piece of metal about six inches long, beat out, pointed and barbed at one end; the other is let into and fastened to the shaft with sinew. The head of the common arrow for killing ptarmigan,

* Cartwright's *Sixteen Years on the Coast of Labrador*, vol. ii. p. 376. October 1778.

porcupine, and small birds, is very heavy, and resembles in every particular the Montagnais arrow. They make their nets and fishing-lines of caribou skin, and their hooks are formed of wood and bone, or wood and copper, or altogether from the bones of the deer, and consist of two pieces about four inches long, tied together at the middle, which, when the fish bites and the fisherman strikes, separate and stretch across the jaws of the huge trout which are found in the great lakes of the table-land. These trout, often sixty pounds in weight, are eagerly sought after by the Indians when the deer are scarce. They catch them under the ice, but it is a weary work, requiring great patience and long endurance, for the 'Wagumesk,' as they term them, do not bite freely in the winter months, and they very rarely succeed in netting them. A couple of brace of these fish taken by a party of six during several hours' patient attention, and many trials in different parts of the lake, is considered a successful hunt. If they could always depend upon taking as many during the inclement season of the year, the chances of starvation would be greatly lessened. But fishing in winter is attended with much severe labour and exposure. Ice not unfrequently five or six feet thick has to be broken through and the hole kept open, a work in itself laborious in the absence of proper boring tools or ice-chisels, and always discouraging when the chances of taking fish are doubtful. They cannot, like the Ojibways of Rainy Lake, rely on the free-biting and voracious pickerel or wall-eyed pike, which can always be secured in the country about Lake Superior.

There exists in the 'Memoirs of Sebastian Cabot' a

curious letter from Pietro Pas-quiligi, the Venetian ambassador at the Court of Portugal, written in 1500, in which reference is made to the voyage of Cortereal to the coast of Labrador, and a description of the inhabitants given. This description does not apply to the Esquimaux; but in some points it is a rude picture of the Nasquapees, especially in that feature which relates to tattooing the face with a row of marks.* It is written in the exaggerated style common at that time, but its reference to the inhabitants of Labrador is clearly to the Indians and not to Esquimaux. 'On the 8th of October,' says he, 'there arrived in this port one of the two caravels which were last year despatched by the King of Portugal for the discovery of lands lying in the north, under the command of Gaspar Cortereal. He relates that he has discovered a country situated between the west and north-west, distant from this about two thousand miles, and which before the present time was utterly unknown. They ran along the coast between six hundred and seven hundred miles without arriving at its termination.'

'They report that this land is thickly peopled, and that the houses are built of very long beams of timber, and covered with furs and the skins of fishes.'

They have brought hither along with them seven of the inhabitants, including men, women, and children; and in the other caravel, which is looked for every hour, they are bringing

* Sir Alexander Mackenzie, in his 'Voyages,' when writing of the Knisteneaux or Crees, states that 'some of the women tattoo three perpendicular lines, which are sometimes double: one from the centre of the chin to that of the under lip, and one parallel on either side to the corner of the mouth.'—*A General History of the Fur Trade.*

fifty more. These people, in colour, figure, stature, and expression, greatly resemble gipsies; they are clothed with the skins of different beasts, but chiefly of the otter, wearing the hair outside in summer, and next to the skin in winter. These skins, too, are not sewed together nor shaped to the body in any fashion, but wrapped round their arms and shoulders exactly as taken from the animals; whilst the slight and partial covering which they wear is formed with strong cords made of the sinews or entrails of fishes. Their faces are punctured in the same manner as the Indians: some have six marks, some eight, some fewer; they use a language of their own, but it is understood by no one.

* * * * * * *

They have great plenty of salmon, herring, stockfish, and similar kinds of fish. They have also abundance of timber, and principally of pine, fitted for the masts and yards of ships; on which account his serene Majesty anticipates the greatest advantage from this country, both in furnishing timber for his shipping, of which at present he stands in great need, and also from the men who inhabit it, who appear admirably fitted to endure labour, and will probably turn out the best slaves which have been discovered up to this time. This arrival appeared to me an event of which it was right to inform you; and if, on the arrival of the other caravel, I receive any additional information, it shall be transmitted to you in like manner.*

Three hundred and sixty years later (1853), Père Durocher describes the appearance of a few Nasquapees who had descended from the interior with a party of Montagnais, to be present at the Ilets de Jeremie during the visitation of the Archbishop of Quebec in 1853. At the commencement of the ceremony some Nasquapee families were observed standing aloof and watching the Montagnais

* *Memoir of Sebastian Cabot,* pp. 239, 240. Quoted by Tytler, *Northern Coasts of America and the Hudson's Bay Company's Territories.* R. M. Ballantyne.

brethren taking part in the services of the church with a lively interest. The Père goes on to say that these Nasquapees believed that the spirits of particular animals would become hostile to them if they gave the bones to the dogs. At certain feasts they sacrificed the flesh of animals killed in the chase by burning it to cinders, and in times of scarcity sang and danced to the sound of the tambourine until they fell down with weakness, in order to obtain a glimpse in their dreams of the places where the wild beasts congregate. When anyone is sick, they sing until they are overcome by sleep, in the hope of seeing in their dreams the enemy who has cast a spell over the invalid, or that they may discover the herbs which are capable of effecting a cure.

The description given by Père Durocher of the superstitious Nasquapees of 1853, when they first came to the coast at the Ilets de Jeremie, forcibly reminds one of the Montagnais superstitions (described in Chapter XXI.) which prevailed among that wide-spread people when the Jesuits first visited the valley of the St. Lawrence, and studied the manners, customs, and superstitions of its savage inhabitants.

The Nasquapees are the most easterly division of the great Cree nation, whose hunting-grounds from time immemorial have extended from the Rocky Mountains to the Atlantic coast of Labrador, a region extending from the 51st to the 120th degree of longitude, a distance exceeding 2,500 miles, with a mean breadth of about 600 miles, and equal to seven times the area of France, or about 1,500,000 square miles. It must have required a very long time to people this vast waste with tribes speaking dialects

of the same tongue, and who were far more numerous, powerful, and independent, 300 years ago, than they are at the present time. That the Nasquapees were once very numerous in the Labrador Peninsula there is every reason to believe; and famine (not wars, as with many other Indian tribes) has been the cause of their decrease in numbers. In many parts of the Peninsula the wild animals which formerly abounded have almost disappeared, and consequently the means of subsistence of the native races have been withdrawn. Rabbits were once quite common on the mainland as far east and north as the Atlantic coast of the Labrador Peninsula. The porcupine was everywhere abundant on the Gulf coast, and reindeer 'covered the country.' The destruction of mosses, lichens, and forests by fires has been the most potent cause in converting Labrador into a desert.

CHAPTER XXVIII.

THE PRESENT CONDITION OF THE MONTAGNAIS INDIANS.

Assemblage of Montagnais at Mingan — An Epidemic — The Winding-sheet — Montagnais Superstition — Montagnais Fortitude — The dying Montagnais — Death with the setting Sun — The Mingan Graveyard — Montagnais Inscriptions — Decline of the Montagnais Tribes — Touching Address to the Canadian Government — Number of Indians in the Labrador Peninsula — Canadian Commission respecting the Condition of the Indians — Evidence of Mr. Price, M.P.P. — Ancient Fort far in the Interior — French Cannon — Evidence of Père Arnaud — Evidence of Mr. Chisholm — Medicine Feast formerly kept up — Former Capabilities of the Country to support Indians — Multitude of Porcupine, &c. — Winter Customs of the Montagnais — The Canadian Overseer of the Salmon Fisheries on Salmon-spearing by Torchlight — Lands set apart for the Montagnais Tribes in the King's Posts.

FIVE HUNDRED Montagnais had pitched their tents at Mingan, a fortnight before we arrived, there to dispose of their furs, the produce of the preceding winter's hunt, and to join in the religious ceremonies of the Roman Catholic church under the ministration of Père Arnaud. They had assembled from all parts of their wintering grounds between the St. John's River and the Straits of Belle Isle — some coming in canoes, others in boats purchased from the American fishermen on the coast, others on foot. A large number had already procured their supplies and started for the most easterly of the Mingan Islands and different parts of the coast, in conse-

quence of an epidemic which had already carried off ten victims. Others were preparing to start, and only waiting for a favourable wind; a few still lingered in their birch-bark lodges, some of them being ill and unable to move. The poor creatures seemed to be attacked with influenza, which rapidly prostrated them.

I went with one of the clerks into the Hudson's Bay

MONTAGNAIS CAMP ON ONE OF THE MINGAN ISLANDS.

Company's Store, where a group of Indians were assembled waiting to obtain their supplies. Among them I observed a woman, who stood aloof until the others were served, and then repeated some words in Indian in a low tone of voice. I found that she asked for a winding-sheet for her husband, whose death she expected at sunset.

I followed her to the beach, and saw her husband lying at the bottom of a boat, with two or three Indians

near him waiting for the tide. As we approached he turned his head round, looked at me, then at his wife, then at the winding-sheet, which she carried on her arm. The eyes of the sick man rested for a few moments on his shroud, and then turned to the setting sun. The wife stepped into the boat, and, taking her place at the feet of her husband, rolled up the cloth, and, placing it upon her knees, sat motionless as a statue. A dog sat on one of the seats of the boat; every now and then he raised his head, and howled low and long as if he were baying at the sun.

I turned away, not wishing to intrude upon the silent sorrows of the poor Indians; and on looking back, when some distance from the shore, I saw them still in the same position, and heard again the long low howl of the apparently conscious dog, bidding farewell to the sun, which at that moment dipped below the western waves. Early on the next morning I went to look for the boat, but it was gone. I enquired of some Indians, who were just returning with a seal they had shot in the harbour, whether the man was dead; they said, 'No, not when they started; but he'll die to-morrow night.'

The cause of the general sickness Mr. Anderson attributed to the foggy and rainy weather which had prevailed at Mingan for ten days preceding our arrival. There is no doubt that many would recover if properly fed and clothed, and particularly if the superstition that death will come with the setting sun were banished from their minds.

I went into the old grave-yard at Mingan. Many of the crosses were falling down, and as no care seemed to

THE WINDING SHEET

be taken of it, these simple memorials of the Christian Montagnais will soon perish. A new burying-ground has been recently fenced in close to the mission church, which is a substantial structure of wood capable of holding 300 people.

The Montagnais are quite conscious of their slow but sure decline, as long as they remain during the spring and summer on the coast; but they find it far more easy to procure food, and prefer to live on fish and seals, with the certainty of being always able to avoid starvation, to living in the woods which wide-spreading fires and the fur trade have converted into a desert.

The following touching appeal to the Canadian Government was written by the Montagnais of the Moisie River last year. The interpretation is literal, and was made by Mr. Chisholm, formerly in the Hudson's Bay Company's service, who has resided in the country of the Montagnais for upwards of forty years:—

Can our words meet your views, we Indians? can our words enter into your hearts, you that govern, we who live here, we who are born here, and consider ourselves possessors of the soil, by the will of the Great Creator of the Universe? Our lands and country now ruined, we can no more find our living; our rivers taken from us, and only used by strangers. Through your will, we can only now look on the waters of the rivers passing, without permission to catch a fish, we poor Indians. And now what are your intentions towards us? You have, no doubt, all the means to live, though not we; would you consider our poverty, and take compassion upon us? We pray you to send us some help; our poverty does not arise from laziness and want of energy, but from being unable any more to procure for ourselves and families food; and we are all of one mind, that since our lands and rivers afford us no more the means to live,

you who govern should take our present distress into your consideration without loss of time, and for which we will most gratefully ever pray.

(Signed)

DOMENIQUE, Chief.
BARTHOLEMY.
JEROME.

Moisie:
June 30, 1861.

The testimony of those who have long had dealings with the Montagnais will supply the answer to this appeal. But in receiving such testimony, it must be constantly borne in mind that the Montagnais as well as the Nasquapees occupy an immense tract of country, and many of their bands have long been brought under the influence of the missionaries and the traders; others have only recently become Christians, and some are still heathen —indeed, by far the greater portion of the Nasquapees have no knowledge of the true God. Hence the statements and opinions of different persons who speak of Indians in localities far removed from one another will afford descriptions which appear to differ in some material points, but which are reconciled when the geographical position of the tract of country occupied by the band is borne in mind.

The following table gives a close approximation to the number of Indians frequenting the posts of the Honourable Hudson's Bay Company in the Labrador Peninsula:—

INDIANS OF THE LABRADOR PENINSULA * VISITING THE HUDSON'S BAY COMPANY'S POST NORTH-EAST OF THE SAUGENAY AND RUPERT'S RIVER.

Tadousac	Saugenay	100
Chicoutimi		100
Lake St. John		250
Isle Jeremie		250
Godbout		100
Seven Islands	North shore of the Gulf	300
Mingan		500
Musquarro		100
Natashquan		100
North-west River		100
Fort Nascopie	Interior of the Labrador Peninsula	200
Rigolet	Atlantic coast	100
Kibokok		100
Great Whale River	Hudson's Bay	250
Little Whale River		250
Fort George		200
Rupert's House		250
Mistassinni	Interior of the Labrador Peninsula	200
Temiskaming		75
Woswouaby		150
Pike Lake		80
Nitchequon		80
Caniapiscow		75
		3,910

In 1857 the commissioners appointed by the Canadian Government 'to enquire into and report upon the best means of securing the progress and civilisation of the Indian tribes in Canada, and on the best mode of so managing the Indian property as to secure its full benefit to the Indians without impeding the settlement of the country,' issued a number of queries to missionaries and others acquainted with the Indians.

These queries elicited much information respecting the

* Blue Book, 1857.

half-civilised or settled Indians of Upper and Lower Canada, but produced little that was not previously known of the nomadic Montagnais and Nasquapee tribes of the Great Labrador Peninsula.

Speaking of the Montagnais of the Saugenay, Mr. D. E. Price, M.P.P., states in his evidence, that these Indians have all embraced Christianity; that they read and write among themselves on bark and wood, and a few use the pen, while some of them show a little inclination to cultivate the soil. 'However, with the pure Indian it is not his nature to till, and the chances are, this tribe, which is very remarkable for having retained their purity of native blood and savage indolence of the desert, will never till the soil, and will gradually become extinct, if they locate in their present hunting-ground, by epidemics, in contact with the white man, or retreat farther back, which hitherto they never have done; as it is a strong principle of theirs never to encroach upon one another's hunting-ground, and more particularly that of another tribe.

'They have fallen off very much during the last ten years since the Saugenay has been settled; at least three hundred souls have died, one half nearly of starvation in the woods, others from fever and small-pox, which spreads like wild-fire among them when once contracted.'*

* The amount of furs traded by this tribe has averaged in value over 3,500*l.* for the past four years, and, for the six years preceding, at least 5,000*l.* per annum. Many owe large amounts to the Company, others less; and some of the best hunters have large amounts at their credits.

The Company here trade by 'castors,' which they change in value to suit their own purposes, from 6*d.* to 2*s.* 6*d.*, so that no one but the clerk knows what he values them at; as, for instance, one day a 'castor'

Mr. Price mentions an interesting discovery made by one of the missionaries, whose name he does not give, of an old French fort, high up the Saugenay, or perhaps on Mistassinni River; the remains of an entrenchment and a strong stockade were visible, but what was far more interesting were two French cannon 2½ feet long, and some tombstones much broken, by which the missionary made out that they belonged to the sixteenth century at an early date.

It is well known that the Sieur Roberval, 'Lieutenant-General for the King in the countries of Canada, Saugenay, and Hochelaga,' started on a voyage of discovery up the Saugenay on June 5, 1543, in eight vessels having on board seventy persons. The fate of this expedition is still a mystery. May not these tombstones of the sixteenth century, far back in the great wilderness, be the memorials of the fate of Roberval and his companions?

Père Arnaud, in his evidence with regard to the Montagnais tribes on the coast of the estuary and gulf of St. Lawrence, confirms the opinion that it is impossible to wean them from the wild excitement of a life in the woods. Notwithstanding all the efforts of the missionaries, those engaged in cultivating the soil are lessening in number, and each year sees many of them return to their hunting-grounds. They care for no other pursuit than fishing and hunting; they live and die on their hunting-grounds, and seem indisposed to rise in the scale of

represents a quarter of a pound of powder, and next day one pound. The Indian sells his furs for so many castors, and the more he gets the more value he fancies he has obtained for his furs: but as the value of the castors is changed to suit the Company's purpose, the poor Indian is 'taken in' without his being aware of it.

civilisation, if, as the price of their improved condition, they are to give up their homes in the forests of their ancestors.

Proceeding still lower down the Gulf coast, I now introduce the valuable experience of Mr. Chisholm, who has lived for forty years in communication with the Montagnais, and for the greater part of that time was in the service of the Hudson's Bay Company, and latterly in the employment of the Canadian Government as overseer of fisheries.

The Indians inhabiting the coast from the heights of the Saugenay to the shores of Labrador are of the Montagnais tribe; they are an honest, hospitable, and benevolent race, with much superstition, which can never be erased from their minds for the want of education. There are no divisions in this tribe. It is perfectly united in language, manners, mode of life, customs, habits, and laws, except a slight deviation in the pronunciation of some words in their language.

Medicine feasts were greatly kept up formerly, but the clergy, with much perseverance, put a stop to them on the coast, and at present such feasts are hardly known amongst them. However, the Nasquapee tribe, being little or no ways christianised, still keep up their feasts regularly, without intermission. As to games, the only game they play, which may be considered gambling, is dice and the game of bones . . . . their stakes consisting often of valuable furs, which must be immediately paid up. Their other games are innocent and harmless, such as the hand-ball, club-ball, &c. No particular periodical observances are kept, except when having plenty to eat; they are contented, light-hearted, and happy. Their mode of living at present creates much expense which was unknown to their forefathers. Their country then abounded with the deer. Porcupine were so very numerous, that they used to find and kill (when travelling) a daily sufficiency for their food without searching for them. Beaver were also plenty, and the white partridge seldom failed to visit our shores yearly, about the

commencement of December, even from the heights of Hudson's Straits. While at present the deer are extremely scarce, porcupine almost wholly extinct, beaver very rarely to be got, and the white partridge is seen only every third and fourth year, starvation was in those days unknown both to Montagnais and Nasquapees, but, these eighteen years past, some annually fall victims. At the time when the porcupine were so very numerous in the forest all over the country, and even in the woods lining the sea-shore, an Indian would then consider 50 lbs. of flour a superfluous weight to carry with him to the woods where he intended to pass the winter, from his certainty of finding as many porcupine as he chose to kill, and other animals fit for food in proportion; but at present they have to carry in as much flour as they can, and those who penetrate far inland must carefully economise their provisions until such time as they reach the large lakes where fish are to be found. Another and very serious circumstance the Indian has to contend against, is the yearly decline of the furred animals to what they formerly have been. With all his labours, trapping and hunting, he seldom can pay his debt at the Company's posts, and most often only meets part of his expenses, which are yearly on the increase.

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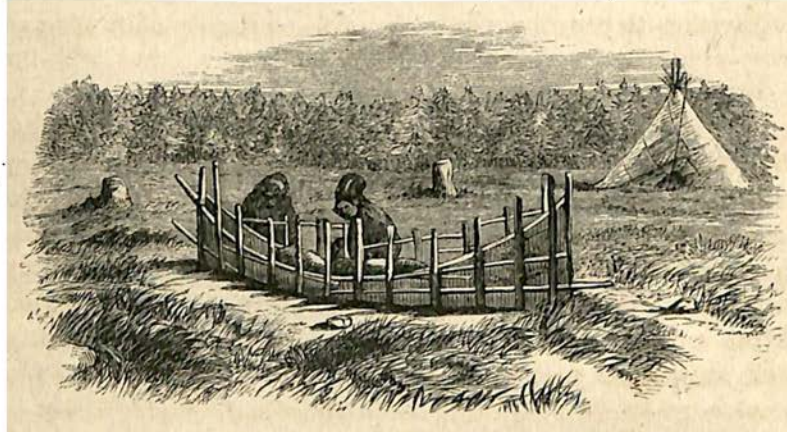
When leaving the coast for the interior, many families have particular rivers to go up by, and often in a large body; but once a certain distance inland, the whole party break up and disperse into bands of two and three families each to pass the winter, and seldom see each other any more until spring; but before taking their final leave of each other a place is appointed to meet, and he or they who first arrive at the prescribed rendezvous (if having sufficient food to wait) keep about the vicinity until the whole party collect; they then go to fetch their canoes, wherever left when the cold sets in, and employ themselves, some in making new canoes, others in repairing the old ones, until such time as the ice breaks up in the large lakes, and the waters subside in the rivers; they then move off in a fleet of canoes towards the sea, and generally make their appearance at the coast about the latter end of June.

It seems hard, and even cruel, for the Canadian Government to lease the salmon rivers flowing into the estuary and gulf, and to forbid by law the Indians who were born on the soil from taking fish for their daily food from rivers which are leased to 'white men;' yet such is the almost incredible thoughtlessness of these people, and so great the number of fish they destroy



BUILDING CANOES — SQUAWS STITCHING THE BIRCH-BARK.

wantonly or for barter at the traders' stores, that in a few years the best salmon rivers would be ruined by them. They are permitted to spear by torchlight, under certain conditions,* on rivers which are not under lease;

* 'The fishing for, taking, or killing of any salmon or sea-trout by aid of torchlight or other artificial light, and by means of spears, harpoon (négog), jigger-hooks, or grapnel, is hereby absolutely forbidden.

'Indians may, for their own *bonâ fide* use and consumption, fish for, catch, or kill salmon and trout by such means as are next above prohibited during the months of May, June, and July, but only upon waters not then leased, licensed, or reserved by the crown; provided always, that each and every Indian thus exempted shall be at all times forbidden to sell, barter, or give away any salmon and trout so captured or killed in the manner hereinbefore described.

but even this practice is strongly censured by the officer charged with the duty of reporting upon the salmon rivers of Canada. The Montagnais say, in their petition, 'Through your will we can only now look on the waters of the rivers passing, without permission to catch a fish.' The officer says: 'That the Indians must suffer starvation by being deprived of the "native liberty" to ruin our salmon fisheries, is a very flimsy apology on the part of those who still desire to perpetuate so flagrant an abuse.'

With the exception of some families of Nasquapees, who have imprudently left their upland hunting-grounds, and wandered towards the rocky coasts, where sickness soon debilitates and cuts off whole encampments, the Lower St. Lawrence Indians do not endure privations similar to many of the tribes in Western Canada. This comparative immunity is certainly due in great measure to the paternal solicitude exercised by the exemplary missionaries of the Roman Catholic Church. Almost total abstinence from 'fire-water' is not the least of a beneficent improvement resulting from those self-denying missions. Were there not another salmon to be caught between Quebec and Labrador, the extinction could not occasion to Indians one tithe of the misery depicted by persons whose interest or prejudice it is to excite a sympathetic feeling favourable to the continuance of facilities for spearing.*

There are also other features in this practice contributing to the waste and injustice which it so entails. The salmon taken by spear are, comparatively speaking, worthless as a marketable commodity. But, being easily taken, the captors willingly dispose of them at miserable prices, and in barter for the cheapest

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'The receipt, gift, purchase, sale, and possession by any person or persons other than Indians of any salmon or trout which may have been speared or taken as aforesaid, shall be punishable according to law; and every fish so found or had in violation of this rule, shall become forfeited and disposable as the law directs.'

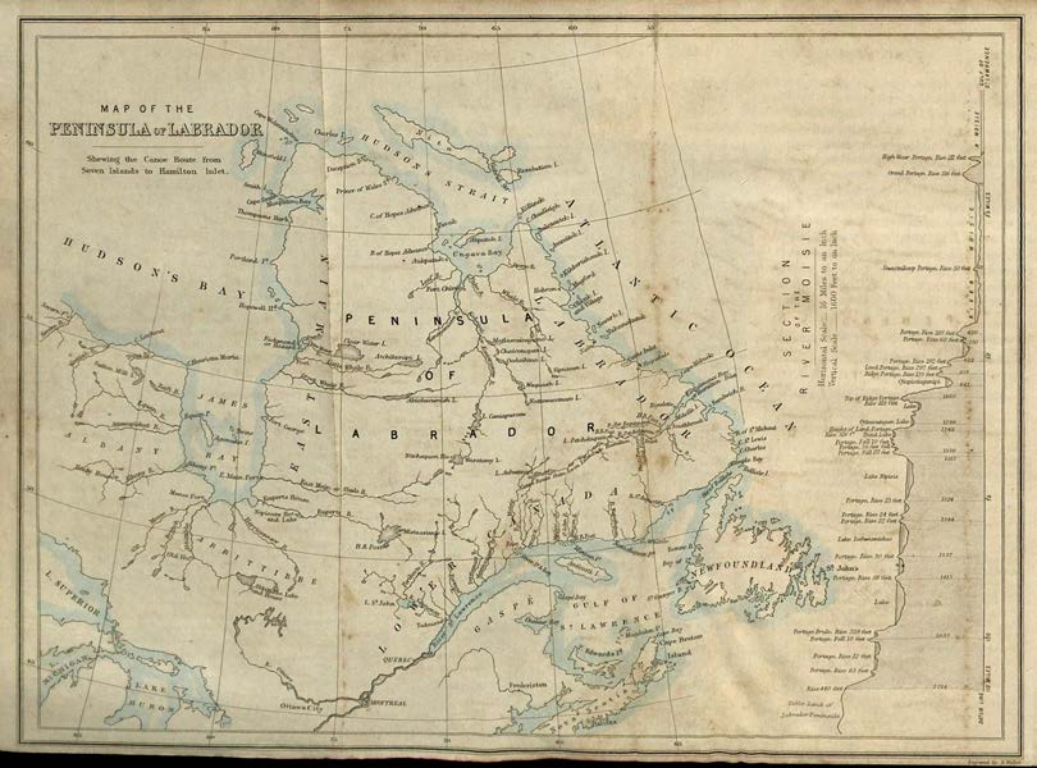
* Report of W. S. Whitcher, Esq.

kinds of goods—for rusty pork and moulded biscuits. The wrong to the public of suffering the richest and finest fish in Canadian waters—the precious capital of our rivers—to be thus traded in when almost valueless, and under circumstances that admit only of unscrupulous fishermen and dishonest traders deriving some mean benefits thereby, is obvious. These dealers adroitly scarify the ugly portions, disguise their ill-conditioned bargain by dry-salting or hot pickle, and, concealing the unwholesome fish at the bottom of the tubs, or dispersing them among other sound pieces, thus pawn them off upon the public. Costing little at prime, the sale is a ready one below average market price. If consumers were but once to see a few specimens of unseasonable salmon struck by the spear, they would remember the loathsome sight, and, rather than venture the chances of again eating such deleterious food, would eschew salmon altogether.*

The following table shows the distribution of the area of land set apart and appropriated, under the statute 14 and 15 Victoria, for the benefit of the Indian tribes within the limits of the King's Posts; in the Saugenay county :—

	No. of acres set apart	Description of boundaries	Name of tribe
Peribouka . .	16,000	A tract five miles on the River Perebouka, north of Lake St. John.	Montagnais of Lake St. John and Tadousac.
Metabetshuan	4,000	The Ranges 1 A and C, south of Lake St. John.	
Manicouagan .	70,000	On the River St. Lawrence, from the River des Vases to the River des Outardes, at Manicouagan, about eleven miles in breadth by ten miles in depth.	Montagnais, Tadousacs, Papinachois, Mauthæpi, and other nomadic tribes in the King's Posts.

* Report of W. S. Whitcher, Esq.


MAP OF THE
PENINSULA OF LABRADOR
Shewing the Canoe Route from Seven Islands to Hamilton Inlet.
HUDSON'S BAY
HUDSON STRAIT
ATLANTIC OCEAN
PENINSULA OF LABRADOR
NEWFOUNDLAND
CANADA
JAMES BAY
ALBANY BAY
ARBITTIBEE
L. SUPERIOR
L. MICHIGAN
LAKE HURON
QUEBEC
MONTREAL
GULF OF ST LAWRENCE
SECTION OF THE RIVER MOISIE
Horizontal Scale 10 Miles to an Inch
Vertical Scale 1000 Feet to an Inch

CHAPTER XXIX.

A BRIEF HISTORY AND GEOGRAPHICAL DESCRIPTION OF THE LABRADOR PENINSULA.

HISTORICAL NOTICE.

Origin of Name — The Cabots — Gaspar de Cortereal — Brest — Its former Importance — The Ruins of Brest — Bradore Bay — Cause of the Decline of Brest — The Count de Courtemanche — M. de Brouagnes — The Labrador Company — Old Esquimaux Fort — Importance with which Labrador was formerly regarded by the French — Proposed Treaty with the Emperor Louis Napoleon — Retarding Influence of Seignorial Grants — Mingan — Natashquan — Acadian Settlers.

GEOGRAPHICAL FEATURES.

Paucity of our Knowledge respecting the Interior of the Labrador Peninsula — The Moisie Gulf Watershed — The Ounanemé — The Region drained by the St. John, the Mingan, the Ounanemé, and the Natashquan — The Region drained by the St. Augustine — Importance of the St. Augustine — Indian Route to Hamilton Inlet — Migrations of Animals on the St. Augustine — Rich Hunting-ground — Sterility of the Coast in the neighbourhood of the St. Augustine — Hamilton Inlet — The Ashwanipi, or Hamilton River — The Great Falls — Description of the Ashwanipi below Fort Nasquapee — The Kenamou River — The Nasquapee or North-West River — The Country North and North-West of Hamilton Inlet — The Country South of the Inlet — The Plateau between the Inlet and the Gulf of St. Lawrence — The Valley of the Ashwanipi 100 miles from the Inlet — Hudson's Bay Company's Farm at Rigolette — The Ungava District — South River — George's River — The Lakes of the District — Lake Caniapuscaw — General Aspect of the Country — The Red Spruce — The Country West of Ungava Bay — Basaltic Columns of Henly Harbour — The Mistassinni Country — Infinite Number of Erratics — Michaux the Botanist — His Journey across the Neck

of the Peninsula — Lake Mistassinni — Indian Superstitions with respect to a Rock in Lake Mistassinni — Origin of the Name Mistassinni — Michaux's Description of the Mistassinni Country.

HISTORICAL NOTICE.

THE traditions respecting the origin of the name 'Labrador' prevailing among the residents on the coast, many of whom occupy the sedentary seal fisheries of their ancestors, ascribe both the discovery of the country and its name to 'Labrador,' a Basque whaler, from the kingdom of Navarre, who penetrated as far as Labrador Bay, now called Bradore Bay, about the middle of the fifteenth century. In process of time, as this bay was much frequented by Basque fishermen, the whole coast became known by the name of the adventurous whaler who first visited it.* In 1497, Jean and Sebastian Cabot discovered the island of Newfoundland, and are supposed to have visited the coast of Labrador. But it does not appear that they gave it any name. The island of Newfoundland, which they perhaps thought was a part of the mainland, they called Terre de Boccaleos, from the abundance of cod-fish which surrounded them.

The discovery of Labrador is also ascribed to Gaspar de Cortereal, who sailed along the coast for a distance of 600 miles, and on an old map published at Rome in 1508 the coast of Labrador is denominated Terra Corteralis.† The Basques, the Normans, and Bretons, about the year 1500, visited the coast and carried on extensive fisheries.

* Saml. Robertson.

† Tytler's *Northern Coasts of America*, with continuation by R. M. Ballantyne.

In 1535, when Jacques Cartier discovered the River St. Lawrence, he met with a French vessel looking for the port of Brest, situated in Bradore Bay. The town of Brest was built by the French in Bradore Bay, which is about three miles from the present boundary of Canada at Blanc Sablon Harbour, and at one time it contained upwards of 1,000 permanent residents. Lewis Roberts, in his 'Dictionary of Commerce,' which was printed in London in 1600, states that 'it was the chief town of New France, and the residence of the governor, almoner, and other public officers. The French drew from them large quantities of baccolo, whale-fins, and train, together with castor and other valuable oils, and the French had also a fort at Tadousac solely to traffic with the Indians for furs.' Mr. Samuel Robertson, who resides at Tabatière Bay, not far from Bradore, states in his 'Notes on the Coast of Labrador:' 'As to the truth of Lewis Robert's remarks, there can be no doubt, as may be seen from the ruins and terraces of the buildings, which were chiefly constructed of wood. I estimate that at one time it contained 200 houses, besides stores, &c., and perhaps 1,000 inhabitants in the winter, which would be trebled during the summer.' The ancient town of Brest was situated within the limits of a concession made by the French King to Le Sieur Amador Godefroy de Saint-Paul of five leagues of coast on each side of the North-west or Esquimaux River. Among the objects which the applicants stated in their petition they had in view were, 'the fishing for cod, whales, seals, porpoise, and others.'

The cause of the decay of Brest is still involved in

doubt. Mr. Robertson says in the 'Notes' before referred to:—

About the year 1600 Brest was in its greatest prosperity; its first cause of decay was the grant *en seigneurie* of four leagues of coast, on each side embracing the town, to a certain nobleman named Courtmanche, who had married a daughter of Henry IV. of France.* This happened about the year 1630, and, much about the same time, the whole tribe of the Esquimaux, who had given the French so much annoyance, were totally extirpated or expelled from the Gulf shores. These two causes dispersed the fishermen to other stations, and the place had ceased to be a town, and indeed was little more than a private establishment, towards the close of the century, and the name changed to Bradore.

Nevertheless, while the French held the country, it was the centre of considerable trade, as an old Frenchman named Jean Junot used to say that, when he came first to the country, he saw 150 vessels rendezvoused in Bradore Bay, with five ships of war, preparatory to their departure for France, and that this was usually the case every year: this man spoke of the year 1720.† This place remained in the hands of the family of the Courtmanches for three generations, and then came to the possession of one M. De Brouagnes, one of the Council of Seven in Quebec, who was either a nephew or a grandson of the last Count de Courtmanche; he held it till the conquest. After the conquest, Bradore, and 150 miles of the coast westward, were monopolised by a company, called the Labrador Company, established in Quebec, who for sixty years carried on the fishery, chiefly for seals, with success, until the last fifteen years, when the fisheries failed; and finally, they were obliged to abandon and sell out: this happened in the year 1820, since which time this part of the coast has been gradually filling in with settlers, whose numbers have risen from a dozen to more than 250.

* This is a mistake, according to M. Abbé Ferland. Mons. de Courtemanche married the daughter of Étienne Charest, Seigneur de la Côte de Lauson.

† Mr. Robertson's 'Notes on the Coast of Labrador' were read before Lit. and Hist. Soc. of Quebec in 1841.

Anterior to the grant to M. de Courtemanche of the Bay of Bradore and adjacent country, concessions were made to French companies of a tract lying to the north of Blanc Sablon, within the Straits of Belle Isle, which always appears, from the most distant to the most recent times, to have been the point to which they attached the greatest importance for fishing purposes; and probably with great justice, as these straits are the highway of the vast migratory shoals of fish which come from the Arctic seas into the Gulf of St. Lawrence, and one of the keys to this prolific land-locked sea.

Among the manuscripts relating to the history of New France in the library of Parliament at Quebec, there is a letter dated October 19, 1705, by M. de Vandreuil et de Beauharnais, 'Sur les affaires générales de la colonie,' and among other subjects reference is made to the 'établissement du Sieur de Courtemanche sur la côte du Labrador.' Also, under date August 10, 1717, is a MS. 'Mémoire du Sieur Brouagnes, second du Sieur de Courtemanche, rendant au Conseil de Marine un compte exact de ce qui s'est passé sur la côte de Labrador, pendant l'année;' and under date September 9, 1718, there is a 'lettre de Madame de Courtemanche au ministre, le remerciant d'avoir accordé à son fils le commandement de la côte du Labrador.' A letter on the subject of Missions to the Labrador bears date October 22, 1720, and official communications on the maintenance of establishments on the Labrador coast in 1729. All of these facts show that the coast of Labrador, near the Straits of Belle Isle, was at a very early period regarded by the French with perhaps more interest than in 1857, when the fisheries in the

Straits of Belle Isle were made the subject of an article in a contemplated treaty with the Emperor Louis Napoleon, which created much excitement in British North America, from Newfoundland to Lake Ontario.

The ruins of Brest must not be confounded with those of the old Esquimaux fort some distance farther up the straits, and which are found on Esquimaux Island, in St. Paul's Bay. These ruins, consisting of walls composed of stone and turf, remain almost entire to this day; * and on the same island are large numbers of human bones, the relics of a great battle between the Montagnais and French on one side and the Esquimaux on the other, which were found about 1840.

The grant of the Seigneurie of Mingan, extending from Cape Cormorant to Kêgashka, to the Sieur François Bissot in 1661, has been already referred to. The group of Mingan Islands were conceded in 1677 to Messrs. Lalande and Jolliet, for the purposes of fishing and peltry. Some time after the conquest, the St. John's River was designed to be the eastern limit of Canada; but by an Act passed in the reign of George IV., the boundary was transferred to Blanc Sablon.

As we sailed before a gentle breeze through the clustered Mingan Islands in 1861, it suddenly occurred to me that exactly 200 years ago, namely, in 1661, François Bissot had been invested with the rights of Seigneur of Mingan. For 200 years these rights have endured; but the owners are now dispersed far and wide in both continents. Sailing amidst these remote islands, looking so fair and beautiful

* Robertson of Sparr Point.

as we drifted lazily along before the dying breeze, I could not but think it both unjust and unpatriotic that abused and misapplied seignorial rights, conveying many million acres to single individuals, 200 years ago, should now exercise a potent influence in arresting the progress of settlement on the north shores of the Gulf, in sight of the finest fishing-ground in the world, and including the best parts for settlement. Yet such is even now the case; and many years ago many settlements would have been established on the Labrador shores, if seignorial rights had not frightened away hundreds who were disposed to establish a home there.

Natashquan is one of the great resorts of the seal, in consequence of its gently sloping beach; and long ago it attracted the attention of some French Canadian and Acadian families, who have recently established themselves there and formed a settlement on the coast. In the rear of Natashquan, the forest timber is of fair dimensions a few miles from the chilling salt winds of the sea. The soil about the harbour is pure sand, but, when manured with fish or their offal, yields excellent crops of potatoes and cabbages. Wild peas and vetches grow in abundance a little distance from the shore, affording natural pasturage for cattle. Close to the sea-shore there are vast numbers of low dunes, thrown up by the waves. If a hole is dug in these dunes, fresh water is immediately obtained; in passing through such a body of sand, by upward filtration probably, the whole of the salt is retained. Several small wells, not more than fifty or sixty feet from the highest sea margin, always supply the people of Natashquan with pure water. In fact, every fisherman can have his well

before his cottage-door, facing the sea. Nothing hinders the population of Natashquan from increasing by immigration but the fear of not being able to obtain a title to the land which the squatter may occupy. All the settlements on the coast have been made as yet without the consent of the Seigneurs of Mingan, and the difficulty of procuring that consent would be very great, as they are not only numerous, but scattered throughout England, Canada, and the United States. It is unquestionably the interest of the Government of Canada to protect these little self-supporting colonies, to encourage the fisheries, and create the nucleus of a navy in the Gulf of St. Lawrence. With amazing wealth lying untouched at her feet, Canada has expended tens of thousands in disputing the rights of the Hudson's Bay Company to the distant north-west, but has not been careful to secure peaceful possession for a race of fishermen on the shores of her own seas, which can become, through them, sources of inestimable wealth, and in time of trouble a secure defence.

The country fit for settlement on the immediate shore may be said to terminate at Wapituagan; from that point the coast trends more to the north, and acquires an aspect indescribably desolate, but some miles from the coast the country is far more promising. What a vast field is here for the revival of that encouragement to fishing establishments and villages which existed in the time of the French rule within the Straits of Belle Isle! This is scarcely the place, however, to discuss this important question, and it may well be reserved for a distinct chapter.

GEOGRAPHICAL FEATURES.

Very few explorations have been made in the interior of the immense country which bears the name of the Labrador Peninsula. The only descriptions, which I succeeded in obtaining, of attempts to penetrate it from the different parts of the Atlantic coast, are those of the officers of the Hudson's Bay Company, McLean, Davies, and Erlandson. Much of the information respecting the courses of the rivers flowing into East Maine is derived from the servants of the Hudson's Bay Company, obtained during their efforts to communicate with the Nasquapees of the interior, or to find a convenient route to Fort Nasquapee on Ashwanipi or Hamilton River at Lake Petichikupau. A large portion of the southern slope is also unknown to the whites, the fur-traders never penetrating more than from thirty to sixty miles, with very few exceptions, in the rear of Seven Islands, Mingan, Natashquan, or Musquarro. If such explorations have been made, no account of them appears to have been published, and the officers of the Company with whom I conversed are not aware of the existence of any other information respecting the 'back country' than that supplied by Indians or settlers on the coast, who hunt there in the winter and visit the posts in the spring of the year. Mr. Chisholm, who was formerly in the Company's service, and has perhaps a better knowledge of the interior than any other resident on the coast, supplied me with a short description of its general character east of the Moisie, which will be found further on. The longest river tributary to the Gulf is the Moisie, which sweeps round the spur of the

table-land on which the Ashwanipi takes its rise, and after a course probably exceeding 250 miles, with a fall of more than 2,200 feet, reaches the sea 18 miles east of Seven Islands.

The direction of the Ashwanipi River, forming part of the canoe route from Seven Islands to Hamilton Inlet, limits the area of the Gulf watershed east of the Moisie, so that, although the body of water carried by some of the rivers — such as the St. John, the Mingan, the Ounanemé, or Romain River — is as large as the Moisie, yet their length is not so great. The Indians say that the Ounanemé River, debouching into the Gulf nine miles west of Mingan, carries the largest body of water, and, judging from its appearance in August last, I should be inclined to think that the statement is correct. The character of the country drained by the Moisie has been already fully described. The following outline, furnished by Mr. Chisholm, applies to the region drained by the St. John, the Mingan, the Ounanemé, and the Natashquan :—

The character of the country is very mountainous, even 100 miles back from the coast, forming ridges running and winding in all directions; between these ridges are glens or ravines, in many parts thickly wooded with the fir-tree, spruce, and birch; in other parts are swamps where the larch-tree grows tall, but to no great size in trunk, and invariably decays, and dries up, before fully grown. Lakes, some of a very considerable size, are innumerable. Passing this most rugged part in ascending to the interior, the country becomes more level, thinly interspersed with the black spruce-tree, resembling plantations. The lakes are of far greater magnitude; many well stocked with fish of every description, from the monstrous trout of 60 lbs. weight, to the small red sucker, and a variety of other species. White fish are not abundant, and it is only in autumn and

spring that much fish is taken in their nets (small fish, keeping in deep water in the winter months, swimming little about), and the large trout never meshes in our lakes, but is taken with a hook and line, which the Indians manufacture out of the bones of the deer.

The couriers of the Hudson's Bay Company traverse the country between Musquarro and Hamilton Inlet two or three times every year. The journey can be made in fifteen days in canoes, and this route has long been a mean of communication between Hamilton Inlet and the Gulf. The St. Augustine forms the great canoe route of the Montagnais through this part of the country; the Mesickkimau or North-west River, sometimes represented on published maps as falling into Esquimaux Bay on the Gulf, is a large tributary of Esquimaux Bay or Hamilton Inlet on the Atlantic, and near its head-waters in the Ungava district a numerous band of Nasquapees have their chief winter quarters. The St. Augustine, falling into a fine bay of the same name, has its source in the lakes and marshes on the table-land, which also give rise to the Kenamou which falls into Hamilton Inlet. By this route the Montagnais can journey in their canoes from the Gulf of St. Lawrence to Hamilton Inlet in seven days. The residents on the coast, or Labradorians as they may well be termed, frequent the St. Augustine in the winter and travel towards its source. Timber of fair size is represented to be found in abundance some fifteen miles from the sea-shore. It is on this river that the curious migration of animals every third or fourth year is particularly observed. The year 1857 was one of these migratory years, and during the winter the hunters on the lower part of the St. Augustine, fifty miles from the sea,

reaped a rich harvest of otters, martens, and foxes. A single trapper, assisted by three children, took more than eighteen hundred dollars' worth of skins during that winter. In ordinary years the winter's hunt is always remunerative on that river, the chief hunting-ground being from forty to sixty miles from its mouth.

Some conception of the terribly sterile character of much of the coast away from the great rivers and west of Cape Whittle, may be formed from the fact that at the Bay of Tabatière the missionaries found difficulty in procuring sufficient earth to form a burying-ground. At some of the stations bodies have been buried in clefts and crevices of the rocks, in consequence of the impossibility of finding sufficient soil to cover them. This absence of surface soil is characteristic of this part of the coast, as well as of the sides and summits of rocky hills and of a large portion of the central plateau.

The shores of Hamilton Inlet have already been described, with their wall-like boundary formed by the Mealy Mountains on the south side of the inlet. The most important river draining the vast table-land of the Peninsula falls into this bay. The Ashwanipi or Hamilton River, rising in the rear of Seven Islands, near the head-waters of the east branch of the Moisie, is the great river of Labrador. It is nearly a mile and a half broad at its mouth, which is situated at the head of the inlet, and twenty-five miles up the river its breadth varies from a quarter of a mile to one-eighth of a mile, from which dimensions it does not change to any great extent as far as it has been examined. About one hundred miles from its mouth the great falls and rapids occur, which extend

over twenty miles and involve fifteen portages. The Hudson's Bay Company's barges were taken as far as the foot of these rapids; the remaining part of the river, up to the now abandoned Fort Nasquapee, is traversed in canoes. The river above the grand falls is tranquil and easily navigable. In 1839, Mr. McLean descended the Ashwanipi from Fort Nasquapee to its mouth. He reached the fort from Ungava Bay, after enduring many hardships and privations.

After one day's rest (at Fort Nasquapee) we embarked in a canoe sufficiently large to contain several conveniences to which I had been for some time a stranger — a tent to shelter us by night and tea to cheer us by day; we fared, too, like princes, on the produce of 'sea and land,' procured by the net and the gun. We then proceeded gaily on our downward course without meeting any interruption, or experiencing any difficulty in finding our way; when one evening, the roar of a mighty cataract burst upon our ears, warning us that danger was at hand. We soon reached the spot, which presented to us one of the grandest spectacles in the world, but put an end to all hopes of success in our enterprise.

About six miles above the falls the river suddenly contracts, from a width of from 400 to 600 yards, to about 100 yards; then, rushing along in a continuous foaming rapid, finally contracts to a breadth of about fifty yards, ere it precipitates itself over the rock which forms the fall; when, still roaring and foaming, it continues its maddened course for about a distance of thirty miles, pent up between walls of rock that rise sometimes to the height of 300 feet on either side. This stupendous fall exceeds in height the falls of Niagara, but bears no comparison to that sublime object in any other respect, being nearly hidden from view by the abrupt angle which the rocks form immediately beneath it. If not seen, however, it is felt; such is the extraordinary force with which it tumbles into the abyss underneath, that we felt the solid rock shake under our feet, as we stood 200 feet above the gulf. A dense cloud of vapour, which can be seen at a great

distance in clear weather, hangs over the spot. From the fall to the foot of the rapid, a distance of thirty miles, the zigzag course of the river presents such sharp angles that you see nothing of it until within a few yards of its banks.

The Kenamou River, which enters Hamilton Inlet from the south, cuts through the Mealy Mountains, thirty miles from the coast; it is a succession of rapids, and scarcely admits of navigation, even by canoes. The Nasquapee or North-west River falls into the inlet on the north side, nearly opposite the mouth of the Kenamou. The inlet is here twelve miles across. About two miles from its outlet the Nasquapee River passes through a long narrow lake, bordered by high mountains. It takes its source in Lake Meshikumau (Great Lake), and the river itself, according to Indian custom, is called by the Nasquapees Meshikumau Shipu. There is a canoe communication between this river and the Ashwanipi, which is shown on two maps, constructed by Montagnais Indians, in my possession. The country in the neighbourhood of Hamilton Inlet abounds in lakes of all sizes and shapes; they are all shallow, however, a feature apparently common to all the lakes on the slopes of the table-land, according to the observations of McLean and Davies. The lakes on the table-land are said to be deep.

The face of the country near Hamilton Inlet, towards the north and west, is extremely rugged and hilly. It is composed of ranges of round-backed hills, traversing the country in all directions, the intervals being filled with lakes and marshes. The greater portion of this district south of the inlet was once wooded, but fires have laid bare the rock and burnt away the mossy soil. The

country on the north of Hamilton Inlet is thus described by one of the Hudson's Bay Company's officers, who was sent to explore it:—

From North-west River House, the Nasquapee River is ascended for about sixty-five miles, when it is left at Mont à Reine Portage. The country from Mont à Reine Portage to Little Seal Lake is as barren and as miserable as can be seen anywhere; the trees all burnt, and nothing but stones and dry stumps to be seen. On the 1st of July, 1839, the ice was still firm on Meshikumau or Great Lake. There is no wood to build on the shores of that extensive sheet of water; it is only at Gull Nest Lake that wood remains in that direction. The borders of Nasquapee River, when the expedition ascended it in June, were still lined with ice, some of it ten feet thick.

To the south of Hamilton Inlet the country is more level than on the opposite shore, and more clothed with trees. After passing the first range of mountains on leaving the bay, an elevated plateau is gained, which continues until the shores of the Gulf of St. Lawrence are approached, when the country becomes more mountainous and slopes rapidly to the sea-side. The breadth of the plateau exceeds 100 miles; it abounds in lakes, some of large size, but so shallow that they might be termed swamps rather than lakes. The rivers in this part of the country are also shallow and broad. The whole of the interior is covered with forest, though the trees are very stunted and thin in some places; but on approaching the Gulf, the forest diminishes, until it disappears altogether on the coast.

The valley of the Ashwanipi or Hamilton River, for about 100 miles from its entrance, presents a pleasing contrast to the barrenness of every other part of the

country round the bay. It is well timbered, and some of the trees are of large size; intermixed with the spruce is a considerable quantity of white birch, and a few poplars are also to be seen; a light loamy soil is also frequently to be found on the points of the river. There is a difference of twenty days in favour of this valley in the spring and fall of the year; this difference of climate is to be attributed, in a great degree, to its favourable aspect to the south and west, and also in some measure to the warmth of the water coming from the westward.* The head of Hamilton Inlet may be termed the garden of the Atlantic coast of Labrador. At the Hudson's Bay Company's post Rigolette there are about seven acres 'under crop;' and the farm boasts of twelve cows, a bull, some sheep, pigs, and hens.

We are not without information respecting the north-western portion of the great peninsula. Five years' residence at Fort Chimo (abandoned in 1842), on South River, Ungava Bay,† and several explorations in the interior of the peninsula, gave Mr. McLean, the officer in charge of the post, very favourable opportunities for acquiring information respecting the geographical features of a great part of the north-eastern portion of the peninsula. In 1842, Mr. W. H. A. Davies read a paper before the Literary and Historical Society of Quebec, entitled

* Notes on Esquimaux Bay (Hamilton Inlet) and the Surrounding Country, by W. H. A. Davies, Esq. Read before the Lit. and Hist. Soc. of Quebec, 1842.

† Cape Chudleigh, in lat. 60° 14′, long. 65° 25′ W., forms the north-eastern point of Ungava Bay. The Cape of Hope's Advance, lat. 61° 17′, long. 70° 20′, is its western limit. The shores of this bay measure about 400 miles in circuit. The bay is free from islands, but at its entrance the large island Akpatok occupies the western part. The shores of this bay were laid down by the Moravian missionaries in 1811.

Notes on Ungava Bay and its Vicinity.' The following information respecting this distant region is gleaned from Mr. Davies's paper. The rivers falling into Ungava Bay are the Koksoak or South River, George's River, Whale River, and a few others of minor importance. South River is the largest, and has its source in Lake Caniapuscaw, situated on the table-land. From its source to a small outpost established by the Hudson's Bay Company many years ago, and called South River House, a distance of 250 miles, little is known of its course, as it has only once been visited by the whites, and then only a part of its valley was seen. It is rapid and turbulent, flowing through a partially-wooded country. At South River House (now abandoned) it receives the Washquah River, which forms the route of communication between Ungava Bay and Hamilton Inlet. From this point to the sea (150 miles), the current, though strong, is less broken by rapids; it also widens very much, and ninety miles from its mouth it is a mile in breadth, flowing between high rocky banks thinly clothed with trees; at its mouth it is nearly a league in width. Fort Chimo is situated twenty-eight miles from the sea. George's River was discovered by the Moravian missionaries in 1811. It was ascended by Europeans in 1839 for the purpose of forming an establishment to communicate with a band of the Nasquapees, whose hunting-grounds lie about its source. For 220 miles it is a considerable stream, running with a rapid current between rocky banks, and, though full of rapids, the water was found deep enough for the Hudson's Bay Company's barges. At some distance from its mouth the country is wooded; and about 200 miles up the

stream there is a large lake abounding in fish, where the post was established. The general course of the river is north, running nearly parallel to the coast of Labrador, whence it is at no time more than 100 miles distant, and often much nearer.

The lakes on the northern watershed of Ungava Bay are not many or of very great size. On the plateau, or dividing plain, the proportion of water to land is about equal. The larger lakes are those which feed South River and its tributaries. Lake Caniapuscaw is about seventy miles long and from fifteen to twenty broad; the surrounding country is hilly, especially on the western side; the hills are well wooded and abound in animals. A post was established some years ago by the Hudson's Bay Company on this lake, and supplied from the East Main, Hudson's Bay. Lake Caniapuscaw occupies a central part of the great peninsula, and is nearly equidistant from the St. Lawrence, Ungava, and Hamilton Inlets, being about 350 miles from each of those places. It is a notable feature that this large lake, surrounded by well-wooded hills, should occupy nearly the centre of the Labrador Peninsula. To the vast chain of lakes occupying the table-land, beginning with the Ashwanipi, and finding their outlet through the Hamilton River into the North Atlantic, reference has already been made in previous chapters. With regard to the general aspect of the country drained by the rivers tributary to Ungava Bay, Mr. Davies informs us* that bleak and barren rocks are

* Notes on Ungava Bay and its Vicinity, by W. H. A. Davies, Esq., 1842.

the distinguishing features of the sea-coast, except at the mouths of the rivers, where small stunted trees are to be met with. To the westward of South River even these disappear, and the coast is entirely bare. The general appearance of the country surrounding the bottom of the bay, as seen from the sea, is rather hilly than mountainous; and though it has a very rough and rugged appearance, it yet presents a favourable contrast to the shores of Hudson's Straits, or the coast along the eastern side of Cape Chudleigh, where nothing but high naked rocks and mountains are to be seen.

As the rivers are ascended, the aspect of the country rather improves, especially near the banks, where the timber in sheltered situations attains a good size. But on leaving the streams the scene changes rapidly; the trees diminish in number and size, and become more stunted until naked plains are reached, stretching out to the borders of another river or lake where trees are again found. This description of country continues for a distance of 150 miles from the sea-coast, where it becomes less hilly and rugged, and better wooded, and continues so for about 200 miles further to the borders of Lake Petichikupau. From this lake continuing south, this comparatively favourable country is found, but on leaving the lake and proceeding eastward, towards Hamilton Inlet, the country becomes very mountainous and exceedingly barren. In the valleys between the rocky ridges, the ground is invariably marshy; so that travelling in the summer season, except along the lines of the rivers, is quite impracticable.

On removing the layer of moss (says Mr. Davies) that everywhere covers the country, a pure bright siliceous sand is met with in the woods, slightly blackened by decaying leaves and other vegetable substances. It is in this soil, if soil it can be called, that the red spruce or juniper pushes its roots. In sheltered situations it attains to the, comparatively speaking, large size of twelve to fifteen inches in diameter; but its general size, on the borders of rivers, is from four to six inches in diameter, decreasing from that to a small scraggy bush, as the plains are approached.

Underneath the sand, at a depth varying from a foot to a few inches, is invariably found the rock, and the whole Ungava country may be described as a series of marshes, separated by rocky ridges, rising into hills in some places, and thinly clothed at intervals with small red spruce.

From Mr. McLean, the officer in charge of Fort Chimo, who appears to have supplied Mr. Davies with much of his information, we gather that the country drained by the Nasquapee or North-west River, called also the Rivière des Esquimaux, which flows into Hamilton Inlet, is equally rocky and destitute of trees, except a few clumps of pine, spruce, and stunted birch. Some fifty miles from Hamilton Inlet on the course of North-west River, Mr. McLean states that the surface is so undulating as to resemble the ocean when agitated by a storm, supposing its billows transformed into solid rock. Mr. McLean describes the west coast of Ungava Bay as almost inaccessible from the continual presence of ice and the force of the currents which sweep violently along the shore and among the small islands. The interior of the

country wears a dreary and most repelling aspect; not a tree, or shrub, or plant of any kind, except the eternal lichens, are to be seen, with the occasional exception of a few willows in the depressions. The soil of the Ungava district, wherever a soil is to be found, consists of decayed lichens, which form a substance resembling the peat-moss of the Scottish moors. In the low grounds, and on the banks of rivers, the soil is generally deep and fertile enough to produce timber of considerable size. In the valleys are found clumps of wood which become more and more stunted as they creep up the sides of the sterile hills, till at length they degenerate into lowly shrubs. The woods bordering on the sea-coast consist entirely of larch, which also predominates in the interior, intermixed with pine and a few poplars and birches. In favourable seasons the country is covered with many varieties of berry-bearing shrubs — blue-berry, cranberry, gooseberry, red currant, strawberry, raspberry, ground raspberry (*Rubus arcticus*), and the bake-apple (*Rubus Chamæmorus*), called chicoté by the Montagnais and French. This fruit is eaten not only by men, but also greedily by dogs and bears.

Among the singular natural features of the Labrador coast, the basaltic columns of Henley Harbour in the Straits of Belle Isle claim special notice; they were accurately described by Lieutenant Baddely, in 1829.

Upon entering the harbour* it has something the appearance of a fortification. The upper portion consists of a mass of amor-

* Lieutenant Baddely. Trans. Lit. and Hist. Soc. of Quebec, 1829.

phous basalt, fifty feet thick, 990 feet long, and 210 feet wide in its broadest part, which is in the centre. The mass is supported by an aggregation of basaltic columns, the greatest height of which is twenty-five feet. The smallest periphery to any one of these is two feet, and the largest seven feet six inches. The position of the columns is vertical or nearly so, and in close contact to one another. They are jointed at every foot or one foot six inches. They vary in the number of sides. Captain Campbell saw them of five, six, seven, and eight sides; one he measured was an irregular pentagon of six feet six inches in periphery; another he brought home has eight sides (the smallest may perhaps be esteemed only a truncation), and it is remarkable for possessing the process described by McCulloch. The base of these pillars is 180 feet above the water. Total height to the summit of the amorphous basalt, 255 feet above the sea. This formation extends to another island to the westward, called Saddle Island, 120 yards from Castle Reef Rock, as the basaltic precipice is termed. On Saddle Island there are three caves on the side towards the sea; the deepest cavern penetrates sixty feet, and is forty-five feet broad in the middle. The floors are strewn with fragments of columns, and the sides ornamented by those which their removal exposed to view. The ceiling is smooth and black. The strike of this formation is from east to west; it probably extends a very considerable distance inland.

The whole of the great table-land from the Mistassinni River to the Atlantic, including the Ungava district, appears to be strewn with erratics in infinite numbers. The description of the Mistassinni country by the distinguished botanist Michaux shows that it is in all respects similar to what I saw at the edge of the table-land on the east branch of the Moisie.

It has been already stated in a preceding chapter that the first Europeans who succeeded in crossing the neck of the Peninsula between the St. Lawrence and Hudson's

Bay were the Jesuit Father Albanel and his companions in 1672. One hundred and twenty years later André Michaux followed the track of Father Albanel, ascending the Saugenay to Lake St. John (lat. 48° 23′ and 48° 42′ N. and long. 71° 29′ and 73° 9′ W.). Leaving Lake St. John, he ascended the Mistassinni River, or Rivière des Sables, 150 miles long, and navigable for canoes to a distance of 120 miles from its mouth. Here he met with a cascade 80 feet in height; and from the summit of the hills near the cascade, a chain of lakes occupying a long valley leads to the dividing ridge, where a little tributary of Lake Mistassinni takes its rise and forms the canoe route. Early in September the cold on the Height of Land was severe, and snow fell. On the 4th of the month, Michaux arrived at Lake Mistassinni. This vast lake, little known except to the servants of the old Nor'-West Company, occupies an area between the 71st and 74th degrees of longitude, and beneath the 51st parallel. It discharges itself into Hudson's Bay by Rupert's River. A limestone cave on a tributary near the lake is marked on the maps by the Jesuits, and is named by the Mistassinni Indians, 'The House of the Great Spirit.' In one part of the lake is a huge isolated rock. The heathen Indians of these regions invoke the Manitou of this rock when they traverse the lake. When Père Albanel first perceived this singular eminence, he asked his guides if they were going to it. 'Be still,' said the guides; 'do not look at that rock if you do not wish us to be lost. Whoever traverses this lake must show no curiosity with respect to it; its aspect alone causes the agitation of

these waters, and raises tempests enough to dishearten the bravest amongst us.' *

The lake derives its name from this remarkable eminence, Mista-assinni, signifying 'Great Stone,' and the Indians are named the Mistassins or Mistassinni Indians, probably from the worship which they pay to this rock, or from the stony nature of the country they inhabit. The Cree word Assinni recalls at once the name of a river some thousand miles west, the Assinni-boine, and of a powerful prairie tribe called Assinniboines, or Stonys by the half-breeds.

In Michaux's manuscript notes the following description of the Mistassinni country is given : †—

In the neighbourhood of Hudson's Bay and the great Lake Mistassinni, the trees which, some degrees farther south, form the mass of the forest, have almost entirely disappeared in this latitude, in consequence of the severity of the winters and the sterility of the soil. The whole country is cut up by thousands of lakes, and covered with enormous rocks piled one on the top of the other, which are often carpeted with large lichens of a black colour, and which increase the sombre aspect of these desert and almost uninhabitable regions. It is in the spaces between the rocks that one finds a few pine (*Pinus rupestris*), which attain an altitude of three feet, and even at this small height show signs of decay. However, 150 miles farther south, this tree acquires a better and stronger growth, but it never rises higher than eight or ten feet.

Michaux enumerates the following trees and plants in

* Relation des Jésuites.

† *Voyage d'André Michaux en Canada depuis le Lac Champlain jusqu'à la Baie d'Hudson.* Par O. Brunet. Québec, 1861.

the Mistassinni country:—A stunted pine (*Pinus rupestris*), dwarf birch (*Betula nana*), juniper bushes, wild gooseberries (*Ribes oxycanthoïdes* and *Ribes trifidum*), the Indian tea (*Ledum palustre*), and some species of blackberries (*Vaccinium cæspitosum*, and *V. myrtilloïdes*).*

* Flora Boreali-Americana.

CHAPTER XXX.

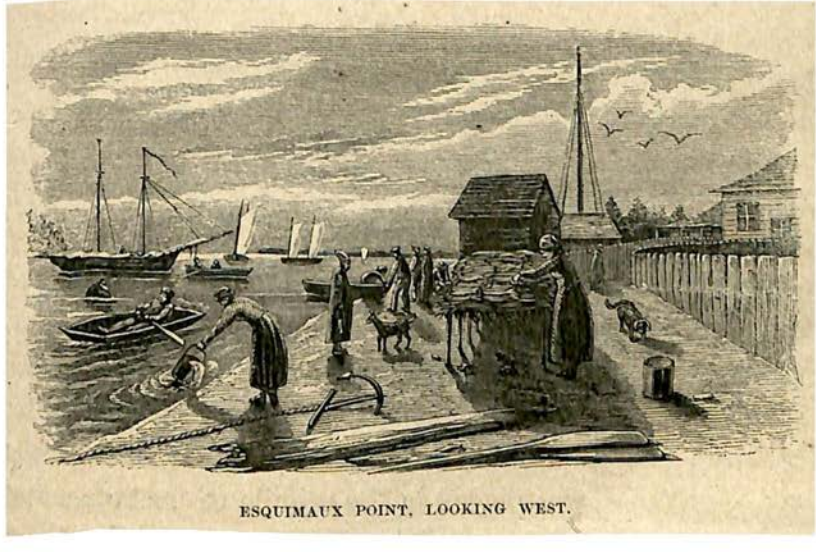
THE LABRADORIANS.

Origin of the Labradorians—The Condition of the Coast in 1853, contrasted with 1861 — Esquimaux Point — Acadians — An Acadian Settlement — Reasons for emigrating to the 'North Shore'— Natashquan — Importance of these Settlements — Spring and Summer Life of the Labradorians — The only Cow on the Coast — Character of the Country about Natashquan — Communication between the Settlements — Labrador Dogs — Esquimaux Dogs — An old Exile — Quarrelsome Dogs — The Labrador Whip — Jealousy among the Dogs — The Newfoundland Favourite — The Pig and the Goat — Sagacity of the Dogs — The Commetique — Comparative Endurance of the Esquimaux and Mixed Breed of Dogs — Power of the Esquimaux Whip — The Boston Yankee — Hospitality of the Labradorians — Vice of Drunkenness — American Traders — Love for the Wild Life in Labrador— The Resident on the Atlantic Coast — The Esquimaux Half-breeds — The Good Results of the Labours of Moravian Missionaries — A Half-breed Esquimaux School in a 'Tilt'— Excellent Character of the Esquimaux Half-breeds — The Esquimaux of Peel's River — Death on the Labrador — Labrador Sepulchres — Mournful Epitaphs.

THE language spoken by the Labradorians of the Gulf generally indicates the race from which they or their ancestors originally sprung, although it does not inform us of the place of their birth. The French language is generally spoken between Mingan and the St. Augustine, and the residents are chiefly of Acadian or Canadian origin, with a few settled fishermen from France. From the St. Augustine to the Bay of Bradore,

the English tongue prevails universally; but many of the Labradorians speak both languages.

The houses of the residents are constructed of wood, brought ready prepared from Quebec, Gaspé, or Newfoundland. In process of time limestone, which abounds on the Mingan Islands and elsewhere, will be employed by those who can afford that luxury. Writing in 1853, Mr. Bowen, who visited Labrador in that year, states that the largest collection of buildings then on the coast, sixteen in number, was at Sparr Point, the residence of Mr. S. Robertson, in the Bay of Tabatière, 900 miles from Quebec. Generally the settlers live in



ESQUIMAUX POINT, LOOKING WEST.

groups of two or three families four or five miles apart, on what are locally termed seal-fishing berths, or pêcheries. At Esquimaux Point an Acadian village has sprung up, and some excellent two-storied wooden houses give the appearance of civilisation to this once desolate shore.

The first family came here four years ago. Ferman Bondrot was the leader of the party; they hailed from the Magdalen Islands, where finding living too expensive, with no prospect of improvement, they determined to brave all the threats of seigneurs, and establish themselves on the north shore of the Gulf in the Seigneurie of Mingan. There are now forty-three families at Esquimaux Point, or rather Pointe St. Paul, as it has been named by the priest who has lately come to live with the new colonists. They have already cleared and fenced some acres of land, and at the time of my visit in August 1861, the gardens were well stocked with potatoes, cabbages, and turnips. The situation of this new settlement is beautiful, and the back country well capable of sustaining a large number of cattle in the vast marshes at the foot of the hills, which rise in rugged masses a few miles from the shore. The houses are very neat and roomy; the one in which I passed the night contained one large room thirty feet square, with a space partitioned off for a bed-room; the upper story was divided into sleeping apartments. A stair, or rather ladder, led to the dormitories which the younger members of the family tenanted, the parents occupying the ground-floor. The old-fashioned double stove, so common throughout Rupert's Land, was placed in the middle of the room, and served both for cooking and heating purposes. The floors were neatly boarded with tongued and grooved flooring brought from Quebec, and an air of cleanliness and comfort was common to this as well as to other houses I visited. Alas! it was only an air of comfort and cleanliness, for when I lay down to sleep on an Acadian

bed, white and clean externally, it was soon painfully evident that there were thousands of other occupants, which made sleep impossible. Six more families are expected at this settlement in the autumn, which will make the whole number of families now living at Esquimaux Point forty-nine, the nucleus of a fishing village which may yet rise to the dignity of a small town. They have already some pigs and sheep, and are preparing to bring cows from Gaspé or the Magdalen Islands. They enjoy the ministrations of a resident priest, and have a school for the young. Abbé Ferland asked one of the newly arrived emigrants why he had brought his family from the long-settled Magdalen Islands, and sought a home on the north shore. 'Why,' replied the Acadian, 'the plagues of Egypt had fallen upon us. The first three came with bad harvests, the seigneurs, and the traders; the remaining four arrived with the gentlemen of the law. The moment lawyers set their feet upon our island, there was no longer any hope left of maintaining ourselves there.' East of Esquimaux Point there are not many places where the advantages for settlement are so many or so attractive; but the new village is still some hundreds of miles from the settlements on the coast of the estuary of the St. Lawrence, and nearly 500 miles from Quebec by the winter road. The Acadian settlers at Natashquan, some forty families in number, will also soon have a priest in residence; they made an attempt to establish a school two years since, but could not raise sufficient funds to pay the teacher. These new settlements ought to obtain their share of public money for school purposes, and then it is probable that schools will soon be esta-

blished at Esquimaux Point, Natashquan, Salmon Harbour, &c. East of Natashquan it is not yet known whether land capable of being cultivated, and fuel in sufficient abundance exists, to warrant the expectation that such settlements as Esquimaux Point can take so rapid a rise with such fair prospects of increase and permanency. The importance of a few permanent fishing villages or towns on the Gulf shore, and even on the Atlantic coast, can scarcely be over-estimated in view of the wonderful extent of the fishing-grounds which they command, and the growing fish trade of the 'North Shore.'

The spring and summer life of the Labradorians is exclusively devoted to fishing. They have no leisure at that period to attend to other occupations, so that it will not excite surprise that until last year the only cow on this vast extent of Gulf coast east of Esquimaux Point was at Natagamiou; the happy proprietor obtained but little profit from his charge, for the impression gained ground among the simple people that cow's milk was a cure for all imaginable maladies. From far and near, within the limits of thirty miles on either side, they sent for a 'drop of milk' when sickness was upon them; and as no charge is ever made for such items on this hospitable coast, the owner of the cow had no milk left for himself.

A second Acadian colony was established near Natashquan, ninety miles from Mingan, in 1857; it already numbers thirty families. Natashquan, it has been already stated, is famous for its seals, and it is chiefly for the convenience of catching these 'marine wolves' in the

spring of the year that the Acadians have permanently established themselves there. From the month of April to the month of November, the fishermen of Natashquan are engaged in catching seals, salmon, cod, herring, and mackerel. They own three schooners, while the more wealthy residents of Esquimaux Point boast of a round dozen. In the rear of this settlement there is abundance of timber for fuel, and a short distance from the shore the trees are sufficiently large for building purposes. Communication between the different settlements on the coast is chiefly by water during the summer, and in winter on snow-shoes or by dog-trains.

Each family has generally eight or ten dogs, either of the pure Esquimaux breed or intermixed with other varieties from Newfoundland or Canada. During the summer time the dogs have nothing to do but eat, drink, sleep, and quarrel; but when the first snow falls, their days of ease are numbered, and the working season begins. The Labrador dogs are excessively quarrelsome, and, wolf-like, always attack the weaker. All seem anxious to take part in the fray, and scarcely a season passes without the settlers losing two or three dogs during the summer from the wounds which they receive in their frequent quarrels among themselves. Confirmed bullies are generally made comparatively harmless, by tying one of their forefeet to the neck, which, although it does not prevent them from joining in any extempore scuffle which may spring up, yet so hampers their movements that the younger and weaker combatants have time to escape. Peace is instantly restored, even if twenty or more are engaged in the

affray, by the sound, or even sight, of the dreaded Esquimaux whip used by the Labradorians.

Up to the present time, with two or three exceptions, says the Abbé Ferland, no settler has succeeded in raising any domesticated animal on account of the dogs; cats, cows, pigs, and sheep have all been destroyed by them. Even if a dog has been brought up in the house, his doom is sealed; at the first opportunity, when the master is away, the others pounce upon him and worry him to death. A settler had procured a fine dog of the Newfoundland breed, full of intelligence, and capable, by his extraordinary swimming powers, of rendering great service to the fishermen in the sea. The Newfoundland enjoyed the privilege of entering into his master's house and receiving the caresses of the different members of his family. This evident preference excited deep jealousy in the breasts of the Labrador dogs. They patiently waited for an occasion to avenge themselves. When their master was present, all was fair, open, and peaceable; but one day a favourable opportunity occurred, and they fell on the poor Newfoundland, killed him, and dragged his body to the sea. On their return to the house, the embarrassed mien of the conscious dogs led the settler to suspect that something was wrong. He soon missed the pet Newfoundland, and after a few hours discovered the mangled body of his favourite lying on the beach, where it had been left by the retiring waves. Only one pig and one goat had escaped the general massacre when Abbé Ferland was on the coast in 1858. A Boston merchant, in search of health, which was far more precious to him than cod-fish

or seal-skins, came to seek benefit from the keen invigorating air of Labrador during a summer sojourn on the coast. He brought the goat to supply him with milk, and the pig because it was 'a pet.' Scarcely had he succeeded in landing his cargo, when both animals were attacked by the dogs. The pig was immediately snatched from their powerful jaws, not without receiving some severe bites, and put into a barrel; the goat proved a match for his savage assailants: the first which attacked him was received on his horns and tossed howling over the goat's head. A second was served in the same way. The others, astonished, drew back, and from a short distance contemplated their new antagonist with more of awe than curiosity. The goat stood firm, with head depressed, ready for a third attack; the dogs wavered, the goat charged at the nearest, away went the pack helter-skelter, and from that moment never attempted to molest the goat again. Matters, however, did not stop here; peace being proclaimed between the goat and the dogs, a cautious reserve gradually grew into confidence, confidence into positive friendship, and in a few weeks the goat and dogs took their rambles together, and at night lay on the moss as if they were members of the same family.

During the winter season the Labrador dogs make a full return to their masters for all the anxiety and trouble they give them during the summer months. Harnessed to the sledge, or commetique as it is termed on the coast, they will travel fifty or sixty miles a day over the snow. They haul wood from the interior, carry supplies to the hunters in the forests far back from the rocky and deso-

late coasts, merrily draw their masters from house to house, and with their wonderful noses pick out the right path even in the most pitiless storm. If the traveller will only trust to the sagacity of an experienced leader, he may wrap himself up in his bear- and seal-skin robes, and, regardless of piercing winds and blinding snow-drifts, these sagacious and faithful animals will draw him securely to his own door or to the nearest house. The commetique is about thirty inches broad and ten or twelve feet long; it is formed of two longitudinal runners, fastened together by means of transverse bars let into the runners and strengthened with strips of copper. The runners are shod with whalebone, which, by friction over the snow, soon becomes beautifully polished, and look like ivory. The commetique is well floored with seal-skins, over which bear- or seal-skins are nailed all round, with an opening for the traveller to introduce his body. The harness is made of seal-skin; the foremost dog, called the guide, is placed about thirty feet in advance, the others are ranged in pairs behind the guide; sometimes three, sometimes four, pairs of dogs are thus attached to one commetique besides the guide.

The Esquimaux dog of pure breed, with his strong-built frame, long white fur, pointed ears, and bushy tail, is capable of enduring hunger to a far greater extent than the mixed breed. But the mixed breed beat him in long journeys if they are fed but once a day. An Esquimaux dog will travel for two days without food; one of the mixed breed must be fed at the close of the first day, or he can do little the next. These powerful, quarrelsome, and even savage animals are kept under

absolute control by the formidable Esquimaux whip. Even in the middle of summer, the first glimpse of the whip is sufficient to arrest the most bloody battle. The lash of a good whip is about thirty-five feet long, attached to a handle not more than eight or ten inches. An experienced driver can hit any part of the leader he chooses with the extremity of his formidable weapon. The best 'whippers' are well known on the coast, and to become an experienced hand is an object of the highest ambition among the young men of the rising generation. Abbé Ferland tells a capital tale of a long Boston Yankee, who was emulous of the fame of one of the most distinguished Labradorian whippers. He offered, for a bottle of rum, to receive two blows on his legs from the hands of a celebrated driver. With a wise precaution, he enveloped his lower extremities with two pairs of stout drawers, and over them he placed two pairs of strong trousers. Relying upon this fourfold shield, he placed himself in position, at a distance of forty feet. The Labradorian, arming himself with one of the longest whips, whirled it about his head for a few seconds, and then brought it down with such terrific effect upon the legs of the poor Yankee that the lash cut through trousers, drawers, and flesh nearly to the bone. A loud and prolonged nasal shriek broke upon the ears of the anxious spectators; the long Yankee stooped down to probe the depth of his wound, but when the proposition to receive the second blow was made to him, he generously renounced the bottle of rum, and, with characteristic twang, replied, 'Wall! I guess I 'd be too leaky to hold liquor with another stroke.'

Uniform hospitality is the characteristic trait of the Labradorians. With a few exceptions, they are very like one another in their manners and customs. Under many circumstances, property may be said to be held in common. When the stock of provisions belonging to one family is exhausted, those of a neighbour are offered as a matter of course, without any payment being exacted or even expected. When a 'planter,' as they are often termed on the coast, has occasion to leave his house with his family, it is the custom to leave the door on the latch, so that a passer-by or a neighbour can enter at any time. Provisions are left in accessible places, and sometimes a notice, written with charcoal or chalk, faces the stranger as he enters, informing him where he may find a supply of the necessaries of life if he should be in want of them. Father Pinet (O. M. I.*) relates that he came one day to the house of a planter during the absence of the family, and not only found directions how and where to find the provisions, rudely written in chalk, for the benefit of any passing stranger, but one of his party, on opening a box, saw a purse lying quite exposed, and containing a considerable sum of money. The vice of drunkenness is the only one of which the missionaries complain in their reports. The swarms of American fishermen who come here during the summer months bring an ample supply of whisky and rum for the purposes of trade. It would be a boon to the Labradorians if the importation, in any form, of ardent spirits were strictly prohibited by the Canadian and Newfoundland Governments. Give these

* Oblat de Marie Immaculée.

people an ample supply of tea and coffee, instead of infernal whisky, and they will become the happiest colonists on the face of the earth. It is remarkable that Canadians who have lived for years on the coast sometimes gratify a longing to see their village homes again, but it is only for a few months. The insatiable desire for the wild free air of Labrador comes over them as soon as spring returns; they miss the glorious sea, the coming ships, the excitement of the seal-hunt, the millions of wild birds which make the coast their home in the summer; they pine to return, which in five cases out of six, if not an impossibility, they succeed in doing. 'It is impossible to describe any spot more wild, barren, and desolate than the port of Labrador (Long Point, near Bradore Bay),' says the Bishop of Newfoundland, 'and yet here families from the beautiful downs and combs of Dorsetshire have settled themselves, and live happily; though hard labour, not without danger, is added to their many other privations. I presume the attractions of such a situation to consist in their entire liberty and independence, with a full supply of all things absolutely necessary for their present life.'

Mr. McLean describes the European inhabitants of Labrador on the Atlantic coast as consisting for the most part of British sailors who prefer the freedom of a semi-barbarous life to the restraints of civilisation. They pass the summer in situations favourable for catching salmon, which they barter on the spot with the traders for such commodities as they are in want of. When the salmon-fishing is at an end, they proceed to the coast for the purpose of fishing for cod for their own con-

sumption, and return late in autumn to the interior, where they pass the winter in trapping fur-bearing animals. The Esquimaux* half-breeds live much in the same way as their European progenitors, and though unacquainted with any particular form of religious worship, they evince in their general conduct a greater regard for the precepts of Christianity than many who call themselves Christians. Mr. McLean was surprised to find all the Esquimaux half-breeds able to read and write, although without schools or schoolmasters. The task of teaching devolves upon the mother; should she, however, be unqualified, a neighbour is always ready to impart the desired instruction. Here we see the good effect of the work of the Moravian missionaries. Conjure up, if we can, the picture of an Esquimaux half-breed mother, seated in her rude 'tilt,'† teaching her children to read and write. A thermometer outside would register perhaps twenty degrees below zero, and the ceaseless hum of the Atlantic swell is heard day and night as the breakers dash on rocks or masses of ice piled up on the beach like a wall, which the freezing spray consolidates, until a barrier is formed strong enough to last until the warm breath of spring loosens the band, or a storm tears it away.

The Esquimaux half-breeds are very ingenious; the men make their own boats, and the women prepare everything required for domestic convenience; almost every man is his own blacksmith and carpenter, and

* Esquimaux—from the Cree words 'ashki,' raw; 'mow,' to eat — eaters of raw flesh.

† 'Tilt.' The planters on the Atlantic coast call their houses 'tilts.' They are generally formed of stakes driven into the ground, chinked with moss, and covered with bark. They are warmed with stoves.

every woman a tailor and shoemaker. 'They seem,' says Mr. McLean, 'to possess all the virtues of the different races from which they are sprung, except courage; they are generally allowed to be more timid than the natives. But if not courageous, they possess virtues that render courage less necessary; they avoid giving offence, and are seldom, therefore, injured by others.'

The Esquimaux have always been regarded as a very ingenious race, and in general superior to the Indians of the interior of the American continent. The Rev. W. W. Kirkby, whom I had the pleasure of meeting frequently at Red River in 1857 and 1858, describes the Esquimaux of the Lower Mackenzie as possessing some characteristics differing from those of the same race who frequent the northern coasts of the Labrador Peninsula. Mr. Kirkby is now on a missionary tour in the Mackenzie River district, and the following extract from a communication sent by him from the Youcon will be read with interest. A brief notice of the habits of the Indian on this little known and remote river, from the pen of Mr. Kirkby, is contained in the Appendix.

I left home on the 2nd of May in a canoe paddled by a couple of Indians belonging to my mission here. We followed the ice down the noble Mackenzie, staying awhile with Indians wherever we met them, and remained three or four days at each of the forts along the route. On the 11th of June I left the zone in which my life had hitherto been passed, and entered the less genial *arctic* one. Then, however, it was pleasant enough. The immense masses of ice piled on each side of the river sufficiently cooled the atmosphere to make travelling enjoyable; while the sun shed upon us the comfort of light nearly the whole

twenty-four hours, and as we advanced farther northward he did not leave us at all. Frequently did I see him describe a complete circle in the heavens.

Between Point Separation and Peel's River, we met several parties of Esquimaux, all of whom from their thievish propensities gave us a great deal of trouble, and very glad were we to escape out of their hands without loss or injury. They are a fine-looking race of people, and from their general habits and appearance I imagine them to be much more intelligent than the Indians. And if proof were wanting I think we have it in a girl who was brought up from the coast, little more than three years ago, and who now speaks and reads the English language with considerable accuracy. The men are tall, active, and remarkably strong, many of them having a profusion of whiskers and beard. The women are rather short, but comparatively fair, and possess very regular and by no means badly formed features. The females have a very singular practice of periodically cutting the hair from the crown of their husband's head (leaving a bare place precisely like the tonsure of a Roman Catholic priest), and, fastening the spoil to their own, wear it in bunches on each side of their face, and a third on the top of their head, something in the manner of the Japanese who recently visited the United States. This custom, as you will imagine, by no means improved either their figure or appearance; and as they advance in life, the bundles must become to them uncomfortably large. A very benevolent old lady was most urgent for me to partake of a slice of blubber, but I need hardly say that a sense of *taste* caused me firmly but respectfully to decline accepting her hospitality. Both sexes are inveterate smokers. Their pipes they manufacture themselves, and are made principally of copper; in shape, the bowl is very like a reel used for cotton, and the hole through the centre of it is as large as the aperture of the pipe for holding the tobacco. This they fill, and when lighted will not allow a single whiff to escape, but in the most unsmoker-like manner swallow it all, withholding respiration until the pipe is finished. The effect of this upon their nervous system is extremely great, and often do they fall on the ground completely exhausted, and

for a few minutes tremble like an aspen leaf. The heavy beards of the men, and the fair complexions of all, astonished my Indians greatly, who in their surprise called them 'Manooli Conde,' like white people. They were all exceedingly well-dressed in deer-skin clothing, with the hair outside, which, being new and nicely ornamented with white fur, gave them a clean and very comfortable appearance. Their little Kiyachs were beautifully made, and all the men were well armed with deadly-looking knives, spears, and arrows, all of their own manufacture. The Indians are much afraid of them; and so afraid of my safety were two different parties that I saw on my way down, that a man from each of them, who could speak a little Eskimos, volunteered to accompany me, without fee or reward; and invaluable did I find their services. Poor fellows, they will never see this; but I cannot refrain from paying them here my tribute of gratitude and thanks.

Death is at all times solemn and sad, but if we may judge of the feelings which weigh upon the Labradorians by the rude inscriptions upon their still ruder tombs, or hung near their places of sepulture (for cemeteries they cannot be named), the loss of friends in those rocky wave-washed wilds is most keenly felt.

There is something very touching in the stern necessity which compels the people on some part of the desolate coasts between Cape Whittle and Bradore Bay to bury their dead in clefts and holes of the rocks. They dare not, for fear of the bears, lay them, as the Lake Huron Indians do, on the bare gneiss, and cover them with stones. They 'hide them in caves and holes of the earth,' and sometimes inscribe their grief on the hard rock, or on pieces of wood beyond the reach of beasts of prey. The Roman Catholic priests, on their annual arrivals, often visit these primitive resting-places of the dead,

and sanctify the spot, reciting the *Libera* over the natural tombs of those who have died during the year. Some of the epitaphs are very mournful. The following touching lines, rudely carved on a block of wood over the grave of a young girl twenty-two years old, reveal a blessed hope in a future meeting, and a love not often excelled on earth, if these words express the true feelings of the heart:—

> We loved her!
> Yes! no language can tell how we loved her.
> God in His love
> Called her to the home of peace and repose.

And this on the rocky and desert coast of the most sterile part of Labrador. The grave a cleft in the rock, the rude tablet which recorded the love and faith of those she had left behind inscribed with words as beautifully expressed and as full of hope, as if they had been written on the tomb of a fair English girl who had drooped beneath the shade of the 'tall ancestral trees' of an English home.

CHAPTER XXXI.

THE ROMAN CATHOLIC MISSIONS OF THE LABRADOR PENINSULA.

Results of Missionary Labour among the Indians—The Experience and Evidence of the Roman Catholic Bishop of Quebec, in 1843 — Inefficiency of the Early Jesuit Missionaries—Efforts in 1638 to civilise the Hurons of Lorette — Experience of 200 Years—Something beyond an exclusive Religious Education required by Indians — Proofs of the Fitness of certain Indian Tribes to acquire a considerable degree of Civilisation and Stability — Influence of Scenery and Country over the Montagnais Tribes and over the Sandy Hill Indians of Lake Huron (Ojibways) — Influence of the 'Wild Goose Clang' on the Montagnais — Evidence of Charles Taché in 1824—Origin of the Jesuit Missions in Lower Canada—Results of the Missions — An Indian Saint — Character of the Roman Catholic Missions on the Coast —Père Babel's Description— Père Arnaud's Description — Catholic Families on the North Shore.

A VIEW of the labours of the missionaries in the Labrador Peninsula, as far as the Indians are concerned, only tends to confirm impressions arising from a study of the results obtained elsewhere among particular tribes, when permitted to remain half civilised and very superficially educated. It is the same tale over again. The Indians become christianised in a greater or less degree, according to the meaning which is attached to that term by members of different denominations. But they make no improvement; and, with few exceptions, they turn to their rivers and forests with instinctive love.

Nineteen-twentieths of the Labrador Indians are Roman Catholics, and the labours of the missionaries of that faith have the first claim to notice. In 1843 the Roman Catholic Bishop of Quebec replied to the enquiries of the commission appointed to investigate Indian affairs with much candour, but with no little regard for the maintenance of Roman Catholic sway over the Indians, whom they claim as their own. The opinion of the Bishop is decisive; he thinks that Indians residing in villages (and he refers particularly to the Hurons of Lorette) have no desire whatever of making further progress in civilisation; that it is useless to impart to them any other knowledge than that of their religion; and that it is a loss of time to attempt to wean them from the roaming life which they think themselves destined to lead.*

Proofs without number exist of the inefficacy of the early Jesuit missions in the wilds of Canada; the Hurons of Lorette, for instance, have existed for more than 200 years in the neighbourhood of the most ancient, and one of the most populous cities of Canada, without advancing in civilisation.

Charlevoix relates that in 1638, when religious zeal, as

* After giving this judgement, the Bishop adds, 'In case it should be competent for the commission, in whose name you have written to me, to enquire into the religious state of our Indians, I will take the liberty of suggesting, through you, that if it be desired that these Indians should have for their religious faith that attachment and respect, without which they are continually exposed to stray from the paths of honour and of honesty, it is important that those preachers should not be admitted amongst them, who, without any mission whatever, and under the pretext of preaching the Gospel, carry division and trouble among the tribes, who will always be peaceable and united as long as they are faithful to the religion of their forefathers.'

well with the Catholics as with the Protestants, was at its height, the Jesuits in Canada urged the expediency of giving to the Huron Indians lands in the neighbourhood of Quebec, where they might live together in the European manner, and receive religious instruction. 'Entire communities in Paris and in the provinces imposed upon themselves penances, and offered up public prayers, for the success of this enterprise. Persons of the highest rank at the French Court, the princesses of the blood, and the Queen herself, entered into and promoted the views of the missionaries.' *

The Montagnais have shown themselves equally incapable of resigning the wild freedom of their forests, and living a settled life in villages. It may be urged in defence of the Indian character, that they ought to have been taught the common and useful mechanical trades, and also how to till the earth. Many have been so taught, but they have gone back to their old forest life, for which they seem to have an innate love incapable of being rooted out.

'No Indian would bear the restraint and confinement necessary to learn a trade,' † is the testimony of the Secretary of Indian Affairs in Canada — a sweeping generalisation, which is controverted by the condition of the Abenakis in Maine, the settled tribes in Michigan, and elsewhere. Particular tribes are more difficult to civilise than others. The nomadic Montagnais, wanderers in a mountainous and rocky wilderness, have acquired a nature distinct from other Algonquin tribes whose hunt-

* Appendix to Rep. of the Leg. Ass. Lower Canada, 1824.

† Evidence of the Secretary of Indian Affairs, respecting the Iroquois or Mohawks of Caughnawaga.

ing-grounds lie in fertile valleys or uplands, and who have always shown a disposition to cultivate the soil.

The physical features of a country have a very marked influence upon Indian character. This is strikingly shown in the north and south shores of Lake Huron; on the south shore there are tolerably good Indian farmers; on the north shore, the Sandy Hill Indians are altogether indisposed to leave the wilds of the Laurentian forests.

The Sandy Hill Indians, 145 in number, are heathens, and live alternately on the borders of Lake Huron, about fifty miles north-west of Penetanguishane, and in the interior north of that place. They cultivate very small patches of maize and potatoes, not as a dependence for food during the winter, but rather as a *bonne bouche* in the autumn.

When they go to the interior in the autumn to hunt beaver and other animals for their skins, they generally carry a supply of dried fish in case of a failure in their trapping.

When they return to the lake in the winter, they resort to the precarious mode of procuring food by cutting holes in the ice, and watching for and spearing such fish as may be attracted by a decoy or are casually passing by. In this way they in some days kill as many as a hundred, but at other times they lie on the ice for many days together and perhaps do not see one, depending in the meantime on hare and partridge snares for subsistence.

No sooner do the Montagnais hear the clang of the wild goose in the early spring than the old yearning comes back

again, and among the young who have never camped in the woods, the feeling grows until it becomes a passion, which must be gratified at any risk, and in spite of any loss.

The Roman Catholic missionaries in former times, and to a certain extent at the present day, supported themselves by exacting furs from the Indians in compensation for their services, and their teaching was confined to religion. Charles Taché the elder, in his evidence before the committee of the House of Assembly of Lower Canada in 1824, states that 'it appears from the reports of the Indians, that the Jesuits who went to settle at Lake St. John in the reign of Louis XIV., at which time the *Montagnais* nation was in its highest prosperity, were six in number; that they had settled there under pretence of diffusing Christianity among the Indians. They only cultivated the soil for the wants of their settlement. They prevailed on almost all the Indians to become Christians, and had the greatest influence over them.' In a very satirical strain Mr. Taché continues: 'All was well for some years, but the Company of the Indies having perceived that the reverend fathers, with rosaries, small crosses, relics, and an abundance of prayers, procured more furs, and of a quality superior to that of those which the Company could purchase with merchandise which they imported at great expense from Europe, succeeded in sending the reverend fathers to sell their merchandise elsewhere.' *

The origin of the Jesuit missions in Canada is in keeping with the customs and modes of thinking common at

* Appendix. Leg. Ass. Lower Canada, 1823-24.

the period when New France was first handed over to the control of a company of merchants from Rouen, St. Malo, and Rochelle. The Prince de Condé in the year 1620 disposed of his viceroyship to his brother-in-law, the Maréchal de Montmorency, for 11,000 crowns; and the Maréchal, in his turn, sold it in 1622 to his own nephew, the Duc de Ventadour. While the uncle seems thus to have had his own temporal interest in view, the chief concern of the nephew was the spiritual welfare of those heathen nations who resided within his newly purchased viceroyalty. 'The Duke,' says Charlevoix, 'has retired from the court, and has even entered into holy orders. It was not for the purpose of returning to the bustle and business of the world, but to procure the conversion of the savages, that he took upon himself the charge of the affairs of New France; and as the Jesuits had the direction of his conscience, he cast his eyes upon them for the execution of his project. He submitted the proposal to the council of the King, and His Majesty the more willingly assented to it, because the Récollet Fathers, so far from objecting to the measure, had themselves first recommended it to the Duke.'

'Thus commenced those celebrated missions into the wilds of Canada, which were principally directed by the society of Jesuits. They continued, year after year, to send their missionaries into the savage regions of North America, in order to promote the great work in which they were engaged. The labour and constancy with which these men pursued their projects have never been surpassed. In Canada, the French missionary entered upon his task with the fervour of a zealot, and often closed

it by suffering the fate of a martyr. But after all, what was the result? Did the missionaries of New France, after 150 years of zeal and exertion, leave behind them a single Indian tribe whom they had actually converted to Christianity? In the interior at least, where there were at one time about twenty missions of the Jesuits, there is little, if any, trace of such conversion. It is said, indeed, that silver crucifixes are still to be found hanging at the necks of distant Indians; and so would anything else which their ancestors had received and handed down to them as ornamental trinkets. We look in vain for any dawning of moral improvement, or the slightest trace of benefit obtained, among those remote and uncivilised nations to which the mission extended. As far as the improvement of the Indian race was concerned, the labour was thrown away; and it is to be lamented that no experience sufficed to convince the Government of France that the mode adopted was not likely to effect the object in view.'*

But if no trace was transmitted of the labours of that long line of missionaries who lived and died between 1611 and 1672, some of their missions still remain in name at least, and pious stories of their wonderful conversions of the heathen and the suffering of the holy fathers still fall mournfully on the ears of the French Canadians.

Among the female converts in Canada, none holds so conspicuous a place as 'la jeune Tegahkouita, vierge Iroquoise!'

'Tegahkouita was born in the country of the Mohawks; her father was a pagan Iroquois, her mother an Algonquin

* Halkett's *Notes respecting the North American Indians.*

convert, and she was left an orphan at a very early age, under the charge of an uncle and two aunts. As soon as she became marriageable, they naturally wished that their niece should have a husband. For this purpose, they cast their eyes upon a young man whose alliance seemed advantageous, and they accordingly proposed the match to him and his family, although without the knowledge of Tegahkouita.'

'It is the business of the relations,' says Père Carlenec, 'to make up marriages, and not those who are to be united. When the relatives have agreed upon the affair, the young man goes into the cabin of his intended spouse, and seats himself down beside her.'

Tegahkouita, when the young Indian thus sat down, is stated to have been much disconcerted. She blushed, then, arising quickly, went out of the cabin in great indignation; nor would she enter it again until the youth had departed. This conduct highly offended her relations, who, by threats and persecution, did everything in their power, but in vain, to make her change her resolution. She bore their treatment with patient resignation; and at length they ceased for a time to give her further trouble on the subject.

Two of the missionaries, during their short stay in the Indian village where Tegahkouita resided, had some time before commenced the religious instructions by means of which she afterwards became so celebrated in Canada; and Père Jacques de Lamberville, the Jesuit, perceiving her increasing zeal, at length baptized her, giving her the christian name of Catherine.

The persecutions against her having been renewed, she

contrived to escape from her native village, and to take refuge with the mission at Sault St. Louis, near Montreal. But here, though freed from the ill-usage of her enemies, she was not exempted from the persecution of her friends. Marriage—hateful marriage—was again pressed on this maiden convert. Every means of persuasion was used, but in vain; and at last the Church admitted her into its bosom as a nun. 'She was the first of her nation,' says Charlevoix, 'who entered into vows of perpetual virginity.' Tegahkouita now began to prescribe for herself the most rigid penance. She strewed her bed with thorns, rolled herself among briers and prickles, mixed up earth and ashes with her food, travelled amid ice and snow with her feet naked, and then scorched them in the flames. Under this regimen her health, as might naturally have been expected, rapidly declined, and she died at the early age of twenty-four, to the inexpressible sorrow of the college of Jesuits at Quebec.

These, however, found some consolation in knowing that the effects of her virtue survived her. 'It was the Mohawk tribe,' says Charlevoix, 'which gave to New France this Geneviève of North America, the illustrious Catherine Tegahkouita, whom Heaven has continued for almost seventy years to render celebrated by the performance of miracles, the authenticity of which will stand the proof of the most rigid enquiry.'

Among these, Father Cholenec, writing to his Superior, mentions the case of the Abbé de la Colombière, 'Grand-Archidiacre et Grand-Vicaire de Québec,' who was cured of a flux on making a vow to visit her tomb. A like vow, after nine days' fasting and devotion, obtained

deliverance from a severe and protracted gout for Capitaine de Luth, 'one of the bravest officers,' says Charlevoix, 'whom the King has ever had in this colony.'

Should any sceptical reader of the good Fathers Cholenec and Charlevoix suspect that the captain's gout was probably as much relieved by his own fasting as by the good offices of an Iroquois nun, let him take warning from the lesson that was given to the doubting curate of La Chine. 'On every anniversary of the death of La Bonne Catherine—for that is the name by which, in deference to the Holy See, she is honoured in Canada—the neighbouring parishes were in the habit of repairing to the church, at the Sault St. Louis near Montreal, to perform a solemn mass. The curate of La Chine, M. Remy, who had recently arrived from France, having been apprised of this custom, and that his predecessors had always conformed to it, declared that he did not think himself authorised to sanction, by his presence, a public religious solemnity not ordained by the Church. Those of his parishioners who heard him make this remark, foretold that it would not be long before their new curate would be punished for his refusal; and, in fact, from that very day M. Remy fell dangerously sick.'

The historian, however, happily adds, that the worthy curate, 'perceiving at once the cause of his sudden malady, made a vow to follow the pious example of his predecessors, upon which he was immediately restored to health.' *

Baron de la Hontan sums up the results attained by

* Halkett's *Notes*.

the early Jesuit missionaries in the following striking paragraph quoted by Halkett:—'Almost all the conquests gained to Christianity by the Jesuits, are those infants who have received the rites of baptism, and those old men who, at the point of death, find no inconvenience in dying baptised.' This corresponds with what was long before stated by Père Lallement, in the account of his early mission among the Hurons. 'We have this year baptised more than a thousand, most of them afflicted with the small-pox; of whom a large proportion have died, with every mark of having been received among the elect. Of these there are more than three hundred and sixty infants under seven years of age, without counting upwards of a hundred other little children, who, having been baptised before, were cut off by the same malady, and gathered by the angels as flowers in Paradise. With respect to adult persons in good health, there is little apparent success; on the contrary, there have been nothing but storms and whirlwinds in that quarter.'

Of late years the Roman Catholic missions among the Montagnais have been resumed, and are now systematically carried on; but it is apparently regarded as perfectly useless to impart to the Indians any other knowledge than that of their religion—a system which the peculiar position of the Indians, in a country where they must depend to a great extent upon hunting and fishing, appears to render necessary.

The Roman Catholic missions on the north shore of the St. Lawrence and on the coasts of Labrador are of three descriptions:—first, those of the Canadian families

living near the saw-mills on rivers which flow into the St. Lawrence; secondly, those which follow the lumberers to their camp, in the vast pine woods on the same rivers; thirdly, Indian missions at the different stations of the Hudson's Bay Company, or King's Posts, where chapels are built, and the Indians congregate to sell their furs and obtain supplies for their hunt.* These several missions extend from the mouth of the Saugenay to the Chapel of the Visitation, over a distance in a direct line of about 600 miles.

The Indian missionary remains with his erratic flock, at the different stations where they meet him on the coast of Labrador, for a period varying from eight to twelve days. The religious ceremonies of the Roman Catholic Church are strictly practised during that period; confessions are made, marriages celebrated, burial services performed, and baptisms administered, until the missionary starts for the next station, one or two hundred miles away, and the Indians disperse, to meet again, in the same way and at the same time, in the following year. The description of a station given by Père Babel expresses the opinion which the Catholic missionaries have formed of the Montagnais. It differs in no respect from what we saw at Seven Islands, where Père Arnaud officiated. 'This last spring (1854) I started for these missions in a schooner bound for Labrador, and after fourteen days of monotonous navigation, I reached the port of Itamameou (east of Natashquan).

* * * * * *

'I was truly happy to find myself among my Indians

* Rapport sur les Missions du Diocèse de Québec, 1854.

again; they are so good, so ingenuous, so submissive. The missionary is truly amidst them like a father amidst his children. These are the poor people who fear and detest sin. If you only knew how bitterly they deplore the errors of their past life; how their perseverance in well-doing, and the harmony of their conduct, are capable of putting to the blush many Christians far more privileged than they by the abundance of the help which they receive!'

It is well worthy of notice, that the mission chapels at Itamameou, Mingan, Seven Islands, Manicouagan, Islets de Jeremie, &c., &c., are chiefly maintained by the contributions of the Indians. Père Babel concludes his letter by the following tribute to the liberality of the Montagnais towards their religious teachers:—'The Reverend Father Durocher, having attended this year the missions of the Islets de Jeremie, could interest you greatly by the recital of his travels. The good father could speak to you of the extraordinary generosity of the Indians who frequent that post, *some of whom deprived themselves of necessaries in order to provide for the expenses of their chapel.*' * On the occasion referred to, the sum of 50*l.* currency, or $200, was collected from the Indians towards building a chapel. Some of the poor contributors were put to such straits by their liberality, that on the following day they were compelled to ask the missionary for some money to procure the necessaries of life. Such are the impulses which rule in the Indian's breast: is it thoughtlessness, passing enthusiasm, pride, or religious zeal?

* Rapport sur les Missions du Diocèse de Québec, 1855.

Table showing the number of families (Residents) in communion with the Roman Catholic Church, between Esquimaux Point and the Boundaries of Canada at Blanc Sablon, on the North Shore of the Gulf of St. Lawrence—Indians not included.

Parishes	No. of families	Communicants	First communicants	Children confessed	Children baptised	Fosses bénies	Marriages	Abjurations	Chapels
Pointe des Esquimaux	34	108	7	21	5	2	4	1	1
Corneille	1	4	...	...	1	...	...	...	...
Watichou	4	8	...	4	1	...	...	...	...
Napissipi	1	2	2	...	...	5	...	...	...
Rivière Agwanus	1	11	...	4	...	...	1	...	...
Nataskouan	20	71	1	14	3	2	2	...	1
Rivière Kaska	2	6	...	...	...	...	...	...	...
Kikaska	6	30	3	6	...	...	...	...	...
Maskouaro	2	7	...	1	...	...	...	...	1
Wachicouté	1	7	1	3	...	...	...	...	...
La Romaine	2	5	...	...	1	...	1		...
Coucoutchou	1	2	...	...	...	9	...	...	...
Itamamiou	1	3	...	1	...	...	...	...	1
Watacayastik	1	5	...	5	1	...	...	...	...
Natagamiou	1	5	...	...	1	...	...	...	...
Petit Mécatina	5	16	...	5	1	3	1	...	...
Tête de la Baleine (Ouest)	3	19	...	2	1	1	...	...	...
Baie des Moutons	5	5	1	5	3	...	...	1	...
Grosse-Ile (Mécatina)	2	9	...	1	...	...	...	...	...
Baie Rouge (La Tabatière)	7	25	3	...	1	6	...	1	1
Kikapoué	3	7	...	3	1	...	...	...	...
Tête de la Baleine (Est)	1	6	...	1	...	...	...	...	...
Grosse-Ile St. Augustin	2	2	...	...	1	...	...	...	...
St. Augustin	3	7	...	3	2	...	1	...	...
Baie de Chicataka	1	3	...	...	1	...	...	...	...
Ile-Brûlée	2	9	...	...	1	...	1	...	...
Bonne-Espérance	2	5	...	1	...	...	...	...	...
Belles-Amours	3	7	...	...	...	...	1	...	...
Baie de Brador	4	3	...	3	1	...	...	...	...
Blanc-Sablon	9	30	3	6	8	...	2	...	1
Total	130	426	21	89	34	28	14	3	6

The total number of Roman Catholics on the North Shore between Port Neuf and Blanc Sablon, the eastern boundary of Canada, is 3,841; of Protestants 570.

CHAPTER XXXII.

GENERAL DESCRIPTION OF THE NORTH SHORE OF THE GULF OF ST. LAWRENCE AND OF THE COAST OF LABRADOR.

Divisions of the Coast — The King's Posts — The Seigneurie of Mingan — The Coast of Labrador — Hudson's Bay Company — Gradual Settlement of the Coast — Prepared Timber for Building Purposes procured from Quebec — Climate of Part of the North Shore — Aspect of the Coast — The Atlantic Coast — The Atlantic Swell — Esquimaux Bay — Scenery of the Bay — Rigolette — Ungava Bay — The Fisheries of the Coast — Migratory Population — Permanent Population of the Canadian Coast of the Gulf — Produce of the Canadian Coast in 1852 and 1861 — Timber of the North-east Coast — Cartwright's Description of the Forests.

THE whole of the vast extent of country which extends from the Saugenay River to the Harbour of Blanc Sablon, a distance of 607 miles by the shore, and thence back to the dividing ridge which separates the waters flowing into the Gulf from those tributary to Hudson's Bay and the Atlantic, belongs to Canada, and is divided into three parts. First, the King's Posts, extending on the river and Gulf from Port Neuf to Cape Cormorant, 270 miles. Secondly, the Seigneurie of Mingan,* from Cape Cormorant

* The Seigneurie of Mingan was granted, in 1661, to François Bissot. The Mingan Islands were granted in 1676 to Louis de Lalande and Louis Jolliet. In 1772, the proprietors leased them for fifteen years, on consideration of the lessees paying 3 per cent. on the gross produce of their fishery.

In 1807 a company purchased this immense Seigneurie at Sheriff's sale at

to the river Agwanus, 135 miles. Thirdly, the Labrador coast, from the Agwanus River to Blanc Sablon, 156 miles.

The Hudson's Bay Company long enjoyed the exclusive privilege of hunting over the interior, and fishing in the waters of the King's Posts and the Seigneurie of Mingan, and it is only of late years (since the passing of a law by the Canadian Parliament permitting any British subject to take possession of any portion of a beach which is unoccupied) that attention has been directed to the fisheries on this extensive portion of the Canadian coast. Hence it has occurred that while that part of the coast which extends from the eastern limits of the Seigneurie of Mingan to Blanc Sablon is comparatively well settled, the shores of the King's Posts and the Seigneurie, a distance of 400 miles, have been rigidly kept as a hunting preserve by the Company, and the few and scattered settlements which they contained were all under their management and control. Since the extinction of the exclusive rights of the Company, the germs of many fishing villages have been established, and that part of the north shore of the Gulf which has been so long in possession of the fur-traders

Quebec. They established a seal fishery, which was carried on for a few years; it was then given up, and the best stations sold. The Seigneurie was afterwards leased to the Hudson's Bay Company.

After the conquest of Canada by the British, the Bay of Bradore and 150 miles of the coast westward, as far as the limits of the Seigneurie of Mingan, was monopolised by a company, called the Labrador Company, established in Quebec, who for sixty years carried on the fishery, until the year 1820, when, in consequence of the failure of the fisheries, they were obliged to abandon their stations. Since that period, the part of the coast referred to has been gradually filling up with settlers, and in 1840 it contained 250 souls.—Samuel Robertson, of Sparr Point.

is beginning to acquire the importance which properly belongs to it on account of its invaluable fisheries. On the Labrador and the north shore generally, the houses of the settlers are three or four miles from one another, and there are seldom more than six families residing at any village or sedentary seal fishery, with the exception of about forty resident families at Natashquan, twenty-five at Bradore Bay, and about ten families at La Tabatière and several other villages. A detailed census of the coast is given elsewhere. The dwelling-houses of the people are constructed of wood, which is generally procured from Quebec, although the interior villages could furnish timber in sufficient quantities for all demands on the coast, but in its present condition it is found to be cheaper to import ready-prepared timber than to procure it from the interior. On the coast between the Straits of Belle Isle and Cape Whittle, the climate is very severe; fogs prevail, and the channels of communication between the open sea and the shore are sometimes very intricate. In the interior the climate is far superior, and much in advance of the seasons on the coast. The scenery is wild, barren, and gloomy, the mainland being generally about 500 feet above the sea, but often much lower; as well as the islands, which are innumerable. The island of Mecatina is 685 feet above the sea, and, with the Bradore Hills, very remarkable. These hills are three round-backed mountains situated inland four or five miles north-eastward from the head of the Bay of Bradore. The highest summit is 1,264 feet above the sea, and the highest land in this part of the country from Bradore to the vicinity of Mingan, is at Cape Mecatina; but this is not more than 700 feet above

the sea, so that there are no imposing hills or mountains on a long stretch of coast.

From Cape Whittle to Natashquan Point, a distance of 63 miles, the gneissoid hills seldom rise above 200 feet high, and between that point and the Mingan Islands the coast does not rise above 400 feet. The banks off this are very important, and are frequented by vast numbers of fishermen.*

Cartwright gives a melancholy description of the Atlantic coast of Labrador.†

Of all the dreary sights which I ever yet beheld, none ever came up to the appearance of this coast, between Alexis River and Cartwright Harbour, on my late voyage to Sandwich Bay.

The continent is all of it mountainous, except the peninsula which parts Rocky Bay from Table Bay, the extreme point of which forms one side of Indian Tickle. All the islands—the Isle of Ponds, the Seal Islands, and some of the small ones which are within the bays, excepted—are high; the faces of all the hills which front the sea are scarce anything but bare rocks. The spots where any verdure was likely to appear were covered with drift banks of snow; the shore was barricaded with ice, seven feet thick; most of the best harbours were then not open, and all the rest had so much loose ice driving about with every wind as to render it dangerous to anchor therein; the water which we had to sail through had abundance of scattered ice floating upon it, and all towards the sea was one uniform compact body of rough ice. How far it reached from the shore must be left to conjecture, but I make no doubt it extended fifty leagues at least, perhaps double that distance. There, however, was some advantage from it, since it kept the water as smooth as land would have done at that distance. The badness of the weather also contributed to increase the horror of the

* Bayfield.

† Cartwright's *Sixteen Years on the Coast of Labrador*, vol. ii. p. 88, July, 1775.

scene. But we no sooner entered Cartwright's Harbour than the face of nature was so greatly and suddenly changed, as if we had shot within the tropics. There we saw neither ice nor snow; the hills were of a moderate height, completely covered with spruces, larches, firs, and birch, the different hues of which caused a pleasing variety to the eye; and the shore was bordered round with grass. The water, too, instead of pans of ice, was mottled over with ducks and drakes* cooing amorously, which brought to my remembrance the pleasing melody of the stock-dove. That nothing might be wanting to complete the contrast, there was not a cloud in the sky; the sun had no sooner attained a sufficient height than he darted his rays upon us most vehemently, which were reflected back by the glossy surface of the water with intolerable heat, while Zephyrus played upon us with a tropical warmth.

The scene was greatly altered on our return, for the jam ice was not to be seen, the barricades were fallen off from the shore, most of the snow melted, all the harbours were open, and we had much pleasanter prospects, since we ran within several of the largest islands, and of course saw their best sides.

The Atlantic swell on this part of the Labrador coast is well described by Admiral Bayfield.

I certainly never, in any part of the world, saw a heavier sea than that which at times rolls in from the eastward into St. Lewis Sound, even as far up as the entrance of the inlet, round the River Islands, and up the bays of the main to the westward of them. I never saw anything more grand and wildly beautiful than the tremendous swell, which often comes in without wind, rolling slowly but irresistibly in from the sea as if moved by some unseen power; rearing itself up like a wall of water, as it approaches the craggy sides of the islands, moving on faster and faster as it nears the shore, until at last it bursts with fury over islets thirty feet high, or sends up sheets of foam and spray sparkling in the sunbeams fifty feet up the sides of precipices.

* Eider ducks make a cooing at this time of the year, not unlike the first note of the stock-dove.

I can compare the roar of the surf in a calm night to nothing less than the Falls of Niagara.

As we proceed in a north-westerly direction along a very rugged line of coast, with deep bays and indents, the Great Inlet, called Esquimaux Bay, Invertoke Bay, or Hamilton Inlet, opens to view. It is situated 250 miles beyond the Straits of Belle Isle, the entrance being in lat. 54° 23′ N., long. 57° 25′ W.

It is by far the largest of the many inlets which indent that part of the coast. At its entrance it is upwards of thirty miles in breadth, thence decreasing, until at the Port of Rigolette, about fifty miles from the sea, it is reduced to about a mile in width, after which it again expands, and about ninety miles from the sea forms a magnificent salt-water lake upwards of twenty miles in breadth, and fully thirty in length. At the western extremity of the lake, it again contracts to a narrow width for a short distance, above which it forms another lake about seven miles wide and twenty long, when the head of the inlet is reached. Its total length may be taken at 150 miles, and its mean breadth about fifteen miles, exclusive of two large arms that join it in the neighbourhood of Rigolette, the one running to the south-east about forty miles, and the other having a course nearly parallel to the main bay, and a length of sixty miles. Including these arms, the surface covered by its waters may be taken at about 1,700 miles.

Many islands lie off the entrance of the bay; they are also very numerous within it. Being of all sizes, from the little rock hardly large enough to stand upon, to the large island many miles in extent, they add, in a

great degree, to the danger of navigating the bay in foggy weather, for there is generally deep water close alongside of them.

The scenery along the shores of this great arm of the sea is of the wildest description; high hills are seen in every direction entirely bare of trees, particularly at the entrance, where the country exhibits in a striking degree that barrenness which forms such a distinguishing feature of Labrador scenery. This ruggedness is, however, only perceived when close to the shores. At a distance of from four to six miles, it becomes softened by the distance, and to the eye, deceived by the green of the moss, it may well seem to be a cultivated country. A closer view dispels the illusion, and reveals a land whose ruggedness it would not be easy to exaggerate. On ascending the bay, the landscape is improved by trees which first appear at the bottom of small coves, and then gradually climb up the sides of the mountains, until, on arriving at the Port of Rigolette, the whole country is found covered with timber, small and stunted, it is true, but still large enough to hide the ruggedness of the ground.

Above the Port of Rigolette, and on the shores of the Salt-water Lake mentioned above, the scenery becomes very grand; the range of the Mealy Mountains here strikes the shores of the bay, leaving but a narrow strip of land between the water and their base, from whence they rise 1,400 to 1,500 feet in height, almost perpendicularly like an immense wall, the resemblance to which is increased by the singular evenness of the summit. The Mealy Mountains are a range whose tops are first seen about 100 miles to the south of Esquimaux Bay, running

nearly parallel to the coast. Having skirted the Salt-water Lake for about twenty-five miles, they gradually leave the shore, and after some distance, meeting with another range coming in an opposite direction, they lose a part of their height, till they are lost amidst the confused mass of hills that fill the interior of the country. The only level ground of any extent near the bay reaches from the head of it to the foot of these mountains. It is difficult to conceive anything more beautiful than the tints that their summits assume when touched by the rays of the setting sun, long after he has disappeared from the eye, while every little ravine and inequality in their surface is chiselled out against the clear cold sky with wonderful vividness and precision.*

Ungava Bay and the surrounding country has been described by Mr. Davies † and Mr. John McLean,‡ both officers of the Hudson's Bay Company, who resided for some years at Fort Chimo in that remote and desolate part of the Labrador Peninsula. Mr. Davies thus describes Ungava Bay :—

The navigation of this inlet is rendered peculiarly difficult and dangerous by the great violence of the currents, which run in many places with the velocity of a rapid, and are aided by the strength of a tide that rises upwards of sixty feet perpendicular; presenting, in this respect, a great contrast to the coast fronting the Atlantic, where the rise seldom exceeds eight feet.

The difference may be accounted for by the fact, that this bay lying at the mouth of the straits, and being open to the

* Notes on Esquimaux Bay and the Surrounding Country, by W. H. A. Davies, Esq. Read before the Historical Society of Quebec.

† Notes on Ungava Bay and its Vicinity.

‡ Notes of a Twenty-five Years' Service in the Hudson's Bay Territory.

north, the strong current which is known to set out of Davis' Straits, along the coast of Labrador, sweeping round Resolution Island, rushes directly into Ungava Bay, from whence it has no outlet; causing this prodigious rise of the tides, and the numerous eddies and currents that are met with in every part of the bay. The vast quantities of ice, also, that encumber the bay until a late period of the summer, may likewise be traced to this cause; the constant current setting in to the bay preventing the egress of the ice, until a gale of wind of sufficient force and duration springs up from the southward, and enables the masses of ice to stem the current, and they are driven into the straits, where, meeting with the current that pours through them, they are carried into the Atlantic. It is, therefore, late in August before the bay can be said to be navigable with any safety by vessels from sea; and by the end of September the navigation is again very dangerous; not, however, so much from the ice, as from the length and darkness of the nights, and the fury of the wind, blowing almost constantly from the northward at this season of the year.

Dreary and desolate as a large part of the coast of Labrador appears to be in all its aspects, its fisheries are capable of giving lucrative employment to many thousand people.

In the evidence given to the Committee of the Canadian Legislative Assembly in 1852 by Mr. Mathew H. Warren, who had been engaged in the trade and fisheries of the Labrador for sixteen years, it was stated that Labrador, with a sea-coast of 1,000 miles, has a population in the fishing season of over 30,000 souls, who import all the provisions they consume, and export to the amount of 800,000*l.* to 1,000,000*l.* annually. The trade is chiefly in the hands of the United States, Nova Scotia, and Newfoundland.*

* 1,000 vessels yearly are employed on the Labrador coast.—Governor Hamilton.

The total permanent population of the Canadian coast of the Gulf between Port Neuf and Blanc Sablon was as follows in 1852 and 1861:—

Total population in 1861	4,413
„ „ „ 1852	1,408
Total increase	3,005

And the produce of the coast amounted to

	1852	1861
Seals	7,325	4,832
Barrels of salmon	——	1,831
Quintals of cod-fish	9,980	51,668
Gallons of cod-oil	4,800	43,858
Value of peltry	——	£8,200

The total value of the industry of 4,413 permanent residents in 1862 being represented by $277,823.

A comparison between the Canadian and the foreign trade of the coast of Labrador and the Gulf shows how utterly the fisheries had been neglected by the Government of the Province previous to the year 1852 (see Chap. XXXV.). It was formerly the custom for Americans called 'eggers' to take possession of the islands on which innumerable sea-birds laid their eggs, and drive the inhabitants of the coast away when they ventured to take any. The armed schooner now maintained by the Government has put a stop to these insolent depredations, which were committed with impunity for a period of twenty years.

The interior valleys of the rivers of this great Peninsula flowing into the Gulf and Atlantic, are far from partaking of the desolate and herbless character of the country a few miles from the coast. Timber sufficient for fuel

for a long time to come, and also for building purposes, is found about ten miles back, even in the most barren districts. The vegetation of the north-east Atlantic coast is thus described by Cartwright: *—.

Whether it be owing to the climate or to the soil of this country, I will not take upon me to say; but the fact is, that Nature is disposed to clothe the ground with spruces and firs, intermixing a few larches, birch, and aspens sparingly along the edges of those woods which grow adjoining to the shores of the bays, rivers, brooks, and ponds, where only they arrive at any degree of perfection. Although abundance of larches will grow upon the sides of the barren hills along the sea-coast, yet I never saw one, in such situations, which was of any value. If, through the carelessness of those who make fires in the woods, or by lightning, the old spruce woods are burnt down, Indian-tea is generally the first thing which comes up; currants follow next, and after them birch. As the plants of birch commonly spring up within three or four feet of each other, they are soon drawn up, and make most excellent hoops; about which time the spruces and firs will be sprung up among them to the height of two, three, or four feet, when the Indian-tea and currants will be nearly killed. The birches having now locked their heads so close that the sun cannot penetrate through the foliage, and requiring more nourishment than the ground is able to give to each plant, they begin to show consumptive symptoms, by the under branches dying; and as some few of the stronger ones rob those which are weaker, the latter decay altogether, and what remain grow to pretty stout trees;—yet it is almost impossible to find one of them sound, by their not being thinned in proper time, so as to admit the genial rays of the sun and a free circulation of air to invigorate and fertilise the earth, and to allow each plant a sufficient portion of land for its support. At length the spruces and firs overtop and kill the birches; and

* Cartwright's *Sixteen Years on the Coast of Labrador*, vol. iii. p. 224. 1786.

when it so happens that they do not stand too thick, and the soil suits them, they will arrive at a great size, particularly the white spruce. Where there is a poverty of soil and they grow close together, they are black, crabbed, and mossy, consequently of no value; but where the soil is pretty good, if they stand too thick, yet they run clear and tall and attain substance sufficient for shallops' oars, skiffs' oars, stage-beams, rafters, and other purposes for which length principally is required. Had not Nature disposed them to shoot their roots horizontally, the adventurers in that country would have found a great difficulty in building vessels of any kind; for it is from the root, with part of the trunk of the tree, that most of the timbers are cut, and no others will supply proper stems, and other particular timbers.

Among the trees of the north-east Atlantic coast, Cartwright mentions black, white, and red spruce, larch, silver fir, birch, and aspen. Among the underbrush—willow, cherry, and mountain-ash.

Animal life was well represented in this region in Cartwright's time, now eighty years since. He mentions among birds—white-tailed eagle, falcons, hawks, and owls, raven, ptarmigan, spruce-partridge, curlew, grey plover, sand-pipers and other waders, geese, ducks, gulls, divers, swallows, martins, snipe, and pigeons, and a few species of the smaller kind.

Among beasts—black and white bears, reindeer, wolves, wolverines, foxes, martens, lynx, otters, mink, beaver, musk-rats, racoons, hares, rabbits, and moles.

But most abundant of all is marine life. The ocean appears to swarm with all species common to sub-arctic regions. Cartwright's description of the salmon and bears on the White Bear River shows how considerable must have been the resources of the north-east coast when he

trapped, and fished, and hunted, at the close of the last century. In one year he killed, between June 23 and July 20, 12,396 salmon, averaging 15 lbs. apiece. He says that, if it had not been for the privateer, he is confident he should have killed 32,000 fish, or 1,000 tierces.*

The Rev. L. T. Reichel states, in his Report of Visitation to the Moravian Stations on the Labrador in 1861, that at Nain he saw larches forty feet high, and farther inland some sixty feet high. Brother Freitag showed him a block of deal two feet in diameter, which, according to his calculation, must have been 317 years in growing.

On the east side of Bradore Bay, near the entrance to the Straits of Belle Isle from the Gulf, the palæozoic rocks (sandstones and limestones of calciferous and Potsdam age) occur. They run along the coast for nearly eighty miles, with a breadth of ten or twelve miles, and a slope towards the water of about sixty feet in a mile.†

* Cartwright's *Sixteen Years on the Coast of Labrador*, vol. ii. pp. 102, 345. July, 1778.

† Geological Survey of Canada.

CHAPTER XXXIII.

CHURCH OF ENGLAND MISSIONS ON THE GULF AND LABRADOR COASTS—MORAVIAN MISSIONS.

Journal of the Bishop of Newfoundland — The first Consecration of a Church on the Labrador — Brief History of the Church of England on the Labrador — Resident Ministers — The Mission House at Forteau Bay — The first Confirmation — English Point — The first Church on the Labrador Proper, since the Destruction of Brest, consecrated by a Bishop of the Church of England — The Bishop of Newfoundland on the Importance of the Labrador Fisheries — Visitation of 1861 — The Church Ship — Meeting of the Bishops of Quebec and Newfoundland at Forteau Bay, in 1861 — Two Bishops, assisted by three Clergymen, celebrate the Church Service on the Labrador — Number of People belonging to the Church of England on the North Shore of the Gulf — THE MORAVIAN MISSIONS — Stations — Character of the Missionary Work — Climate of these Stations.

IN his journal of the voyage of visitation, on the coast of Labrador, in the Church Ship Hawk, during the summer of 1853, the Bishop of Newfoundland says:— 'I am looking forward to a third visit to the Labrador coast, and to all the settlements on the north and eastern side of Newfoundland. In this visit I expect to celebrate the *first* consecration of a church, and the *first* confirmations on the Labrador, and I trust to mark many other signs and proofs of the Church's progress on that wild and desolate shore.' *

* Journal of the Bishop of Newfoundland.

Before the year 1848, no bishop of the Church of England had ever visited the Labrador coast proper, and no clergyman had ever gone beyond Forteau Bay, in the Straits of Belle Isle, 10 miles east of Blanc Sablon. In 1848 the present Bishop of Newfoundland landed at Forteau, and touched at different parts of the coast as far as Sandwich Bay. In 1849 the first clergyman (the Rev. Algernon Gifford) was placed in residence at Forteau.* In 1850 a second clergyman, the Rev. H. Disney, M.A., went to reside at Battle Harbour. In 1851 the first church was commenced, and in 1853 consecrated in St. Francis Harbour. Since 1851 two clergymen have been almost constantly in residence, both winter and summer, at the places before named. In 1857, the first Esquimaux were confirmed and admitted to the holy communion at Battle Harbour. There are now three churches finished and consecrated, and two others nearly completed between Seal Island and Blanc Sablon. There is no resident minister of any other denomination between Blanc Sablon and Sandwich Bay, on the Atlantic coast about fifty miles east of Hamilton Inlet; and only one Roman Catholic chapel, visited annually by a priest from Quebec. At Forteau Bay and Battle Harbour parsonages have been erected, and are now occupied by the resident ministers—a blessing not easily to be appreciated by those who have never felt the loneliness and apprehension which sometimes comes over the solitary

* A Wesleyan minister resided for one winter on the shores of Hamilton Inlet about thirty years ago; but he retired from the station, disheartened at the manner in which he was treated by the 'whites,' and at the effects of their bad example upon the natives.

families crouching under the bark roofs of their 'tilts' on the Labrador.

At Quirpon, on the Newfoundland coast of the Straits of Belle Isle, the English residents meet during the winter season at the house of the only person who can read the service and a sermon, and join him as they are able in the services of the Church. To him they apply to baptise their children, and it is not therefore to be wondered at that they call him, though but a fisherman, like the rest, their minister.* The influence of the French fishermen, who utterly neglect the Lord's day, and fish and work commonly as on other days, is very pernicious; nevertheless the poor English people on this part of the coast attend the service of their fisherman 'minister' at 'scattered times' during the winter months, and do what they can, according to their knowledge of right and wrong, to preserve the worship of God amongst them.

Such is a brief history of the Church on the Labrador coast. The privations and trials of the missionaries are not so great as one would suppose from the character of the country. Every summer they are visited by thousands of fishermen, who afford them the means of communicating with the outer world.

In 1853, the Bishop of Newfoundland writes:—'We gladly accepted an invitation to drink tea in the Mission House (Forteau Bay), and, saving the wooden walls of the room, and the side of the Canadian stove flush with the wall (the body of the stove being in the kitchen, and serving for culinary purposes as well as warmth), we might have fancied ourselves in one of the neat parlours

* Bishop of Newfoundland's Journal, 1853.

of an English parsonage, with all its hospitalities and comforts.' 'I doubt,' says the Bishop in describing the evening of June 25, 1853, 'whether any part of this world could have witnessed a more bright and beautiful midsummer-day's evening, or a party more rejoicing in it and for it, than ours at English Point, in Forteau Bay, on the Labrador.' The first confirmation in this wild country was celebrated on June 26, 1853, and on the following day the first grave-yard was consecrated, at English Point, Forteau Bay. The grave-yard was temporarily fenced with old seal-nets, characteristic of the industry and resources of the country. In the rear of English Point are four beautiful lakes, which stretch twelve miles into the interior, and communicate with a wooded country. Currant bushes and other fruit-bearing plants are numerous a short distance from the shore.

This settlement promises to become of importance in the course of a few years. Although the shores are both barren and mountainous, yet the lake affords valuable means of communication with the interior. Red Bay, thirty miles from Forteau, formed, in 1853, the limits of Mr. Gifford's mission: here at that time a grave-yard was consecrated, and wood for building a church collected.

It was on Sunday, July 10, 1853, that the first church on the Labrador was consecrated by the Bishop of Newfoundland. Is it not a marvel that during the past century —which has seen the Labrador coast visited by sometimes 1,000 vessels a year, carrying 30,000 men, for the purpose of gathering food and luxuries for such Catholic countries as France, Spain, Portugal, and Austria—the first Christian church on the coast of Labrador proper should, since the

destruction of Brest, have been consecrated by a Bishop of the Church of England?

The English employed upwards of 100 whalers and sealers prior to 1775 on the coast of Labrador. In 1829, 609 vessels were employed on the coast; in 1831, 700; and in 1851, upwards of 1,000 sea-going vessels. The resources of the sea are sufficient to support three times that number; and the fate of nations may yet be determined by the fishermen sailors nurtured on those seas, which have been until recently utterly neglected by the people who ought to cherish them most.

In 1861 the Bishop of Newfoundland started on his annual visitation from St. John's, on June 27, in the Church Ship. The Bishop visited in succession Battle Harbour, St. Francis Harbour, Square Islands, Dead Islands, Venison Tickle, Seal Island, Ship Harbour, Fox Harbour, and Cape Charles. There is a consecrated church at Battle Harbour and St. Francis Harbour, and at Seal Island a store is used as a church, but at all places service was performed on board the well-named Church Ship.

The change and improvement among the resident inhabitants are in several cases already very perceptible. At Fox Harbour there is a small settlement of Esquimaux, who are now orderly and industrious Christian people, fruits of the faithful labours of the missionary at Battle Harbour, who has resided eight years on the coast. At Forteau Bay the late Bishop of Quebec met the Bishop of Newfoundland (July 23) just on the confines of their extensive dioceses. The Bishop of Quebec had been engaged for some weeks in passing from settlement to settlement along the Canadian north shore of the Gulf in such boats and vessels as he could procure at each resting-

place, and depending upon the settlers for his food and lodging. Their lordships were deeply gratified at this meeting, and the mission church at Forteau, on the wild coast of Labrador, witnessed the services of our Church administered by two of its bishops and three clergymen. It is not probable that such an event will occur again for years to come.

I had the pleasure of meeting with the Bishop of Quebec at Mingan, and travelling in the same steamer as far as Quebec. From his lordship and his chaplain, the Rev. A. Mountain, I learned that a census had been taken of all the residents belonging to the Church of England on the Canadian north shore of the Gulf. The total number of such residents west of Blanc Sablon amounted to 224. (See Appendix No. VII. for Statistics.)

The Moravian Missions.

The stations now occupied by these exemplary missionaries are situated between Hamilton Inlet and Cape Chudleigh, the most northern point of Ungava Bay. Their names and positions are as follows:—Nain (lat. 56° 30′), Ok-kak (lat. 57° 31′), Hebron (lat. 58°), and Hopedale. At each station there is a church, store, dwelling-house for the missionaries, and workshops for the native tradesmen. The object of the Brethren is to collect the Esquimaux in villages about them, and besides instructing them in the truths of Christianity, they seek to teach those simple mechanical arts which may contribute to their comfort and wean them from the wandering life to which they are so prone. The natives are lodgers in houses built after the model of their *igloes*, being the best adapted to the climate and circumstances of a country

where scarcely any fuel is to be had; the missionaries warm their houses by means of stoves. Whatever provisions the natives who are attached to a station collect are placed at the disposal of the missionaries, and by them distributed in such a manner as to be of the most general benefit. By thus taking the management of this important matter into their own hands, the consequences of waste and improvidence are guarded against, and the means of subsistence secured.*

In years of great scarcity the Brethren open their own stores, having always an ample supply of provisions on hand, so that through their fostering care the natives never suffer absolute want. The Brethren have also goods for trading, which they dispose of at a moderate profit; the money so accruing is thrown into the general funds of the society.†

Nain and Ok-kak have each four missionaries. At Hebron and Hopedale there are three in permanent residence. The total number of Brethren on the coast is stated to be 28. A ship annually arrives at Nain from Europe with supplies, and to collect the produce of their trade with the Esquimaux. The number of Esquimaux receiving instruction from them on the Labrador and in Greenland is stated to be about 1,300. Some idea of the hardships these devoted men have to endure may be gathered from the fact that the mean annual temperature at Nain is 22° 52′. At Ok-kak it is 27° 86′, and at Hopedale 27° 82′.

* For a brief history of the Moravian missions on the Labrador, see Appendix No. VII.

† Notes on a Twenty-five Years' Service in the Hudson's Bay Territories. By John McLean.

CHAPTER XXXIV.

THE SEAL FISHERY.

Excitement of the Seal Fishery — Migrations of the Seal — Habits of the Seal — Capabilities of the Seal — The Harbour Seal — Cause of Wars between the Montagnais and Esquimaux — Seal-fishing off Natashquan—An Indian Seal Hunt—Perils of the Chase — The Frozen Hunters — The Lost Acadians — Seal Nets — The Seal Watcher — A Stationary Seal Fishery—The Autumn Fishing —Anchor Ice—The Phenomena of Anchor Ice in the St. Lawrence and other Canadian Rivers — The Spring Fishing — Pale Seal Oil — Seal-hunting in the Atlantic — Great Value of the Newfoundland Seal Fishery — Value of the Seal to the Esquimaux.

THE fishermen and Indians who live on the coasts of the gulf or estuary of the St. Lawrence, and on the shores of Newfoundland, watch for the coming of the seals in November and December with as much anxiety as the Swampy Crees of Hudson's Bay or the Nasquapees of Ungava listen for the first note of the Canada goose. Although the chase of this marine wolf is attended with incredible dangers, it is so remunerative and so exciting during the dull monotony of winter, that great numbers engage in it every year. But while many earn a comfortable livelihood, and a few make their fortunes, not a season passes without claiming its victims on the illimitable ice-floes, which carry them far away from land to suffer a lingering death by exposure and starvation. Some are wrecked amidst the vast glistening fields which

open and close without warning, receive their victims and crush them in their embrace in the stormy swell of the Gulf.

The migrations of the seal are very singular, and pursued apparently with the same undeviating instinct which guides the water-fowl in their annual journeys.

The Gulf of St. Lawrence forms the winter quarters of a vast number of seals, who come through the Straits of Belle Isle from Davis' Strait and the North Atlantic in the month of November, while an equal number seek the ice-floes north-east of Newfoundland, and are carried towards the Grand Banks.

Before the ice is formed, they 'hug' the shore either of Labrador or Newfoundland, penetrating into all the bays and never going far from land. During the colder winter months they strike into the Gulf, looking for ice-floes, on which they give birth to their young in March, and continue for two or three months. In May and June they congregate together near the coasts, and return to the main ocean for the summer.* Seals are most powerful

* 'The seal or sea-calf is a carnivorous and amphibious animal, belonging to the order *mammalia*. There are several varieties, three of which are peculiarly deserving of attention: these are the Harbour Seal (*Phoca vitulina*), whose average length is three feet; the Harp Seal (*Phoca Grœnlandica*), whose average length is five feet; and the Hooded Seal (*Phoca leonina*), which is sometimes nine feet long, with a movable sack on its head, formed of several folds of skin, with which it can cover its eyes and its muzzle at will.

'The two latter varieties assemble together in herds, and are migratory. The harbour seals appear to live apart, and are to be met with in the same places at all seasons of the year.

'Seals have round elongated bodies, gradually diminishing in size from the chest to the tail, and thickly covered with short smooth hair; their lower extremities are short, and end in webbed feet, something like the fins of the *cetacea*, while the upper extremities, which are longer, but very strong and muscular, and terminate in webbed hands, resemble the fins of fishes.

swimmers, and can force their way up very formidable rapids in rivers. We found them hunting salmon and trout at the foot of the first falls of the Moisie, above the Grand Rapids, which have a fall of fifty feet in three miles, and would appear to present an insuperable obstacle to such an apparently unwieldy animal as the seal.

The Harbour Seal, which is so common at the mouths

'Owing to this formation, the seal is the best swimmer among the *mammalia*, with the exception of the *cetacea*; and it succeeds in catching the most active fish that are known, and, among others, the salmon, of which it seems to be very fond, and against which it wages a deadly war in the estuaries of rivers.

'Almost all kinds of seals couple in June; and the females bring forth their young (seldom more than one at a time) in March, on floating fields of ice. The young are born with white hair, and remain on the ice as long as they are suckled by their mothers. At three or four weeks old they can live in the water; but for some months they continue to follow their mothers, who partly provide for their support, and defend them against the attacks of other creatures.

'Seals are fond of approaching the shore and landing on sandy beaches or flat rocks, to bask in the sun; but at the slightest noise, and especially if they perceive the fishermen, they make for the sea, and disappear under its waters. Nevertheless, if they are taken young they are easily tamed, especially the common seal; and they attach themselves to their masters, whom they follow about everywhere, and for whom they seem to entertain an affection as lively as that of the dog.

'The herds of seals that frequent the Gulf of St. Lawrence arrive there in the month of November. They come chiefly through the Straits of Belle Isle. They keep very close in to the coasts either of Labrador or of Newfoundland, penetrating into all the bays, and not going out far from land when doubling the points and capes. They often stop to sport when they find a favourable place for the purpose. It is then they are seen to dive repeatedly, coming up again almost immediately, and to roll themselves about, and beat the water with their hands. The fishermen call this brewing, and hence the name of "brewer," given to those kinds found on our coasts.

'In winter they spread themselves through the Gulf in search of icebergs, on which they live for several months. In the months of May and June the herds of seals reappear on our coasts; but then they pursue an opposite course to that of the preceding autumn. Afterwards they go out of the Gulf into the main ocean, and probably repair to Hudson's Bay and the Arctic Seas.'—*Report of Pierre Fortin, Esq.*

of rivers on the coast, often ascends far above tide-water; and it appears to thrive equally well, for a time, in salt, brackish, or sweet water. These animals have been killed in the St. Lawrence as high as Montreal,* and no ordinary rapid is capable of arresting their progress where salmon or other kinds of fish are abundant. These harbour seals are killed with swan shot: a very slight wound is sufficient to destroy life; and as they sink the moment they are dead, it requires some skill to shoot a seal and paddle the canoe towards it in time to seize the animal before it sinks.

Seals have been the chief cause of the wars between the Montagnais and Esquimaux of the Labrador Peninsula, and most of the conflicts between these people have taken place at the estuaries of rivers known to be favourite haunts of the seal.

The names of some of the capes on the North Coast are derived from the habits of this animal, as Nat-ash-quan, 'Where the seals land,' opposite the north point of Anticosti, a spot famous for the vast numbers of seals which are taken off the point. In 1857, about the end of April, Mr. Vignault sailed in his schooner of forty tons, and manned by seven men, out of Natashquan Harbour; he

* The seal is a very old frequenter of the Gulf of St. Lawrence. In past geologic ages this animal sported in the seas washing the base of Montreal mountain, 140 feet above the present level of the ocean. In one of the clay-pits on Coteau Baron, near to Montreal, the pelvic bones of a seal, accompanied by sea-shells and by fragments of white cedar, have been discovered. In another pit at the same altitude, the entire skeleton of the Greenland seal (*Phoca Grœnlandica*), a species still living in the Gulf, has been disinterred. Above the plateau, where the bones of the seals were found, well-marked sea-margins occur on the sides of the mountain, at elevations of 220, 386, 440, and 470 feet above the present sea-level, with marine shells up to the last-mentioned heights.—*Geological Survey of Canada.*

soon found floating fields of ice converted into vast seal 'meadows,' not far from Point Natashquan, and in eight days he killed 600 seals. At the same time, and only a few miles off, a brig from Newfoundland took 3,000. When the Indians of the Lower St. Lawrence perceive any seals reposing upon the fields of ice which winds and tides bring into the estuary, they instantly launch their canoes if the sea is not too rough, and endeavour to approach the ice-floe without alarming them. Sometimes it happens that the excitement of the chase carries them too far from land, and a breeze springing up bears them rapidly away from the shore, and beyond all hope of return. If not taken off by a fishing schooner, they are frequently lost; but in calm weather they will venture many miles from land in their frail bark canoes.

In the winter of 1859 four men and two squaws set out from Seven Islands Bay in pursuit of seals, which they discerned on a floe of ice a couple of miles from the coast. The day was calm, and the surface of the Gulf almost without a ripple. In the distance dense clouds of steaming mist rose from the warm waters into the cold and biting winter air, some degrees below zero. But the day was favourable for sport, and the Indians gleefully paddled to the nearest floe. Breaking it, they dragged their canoes quickly across, and paddled to the next floe, and so on until they neared the one on which the herd of seals were basking in the sun. They reached the floe, and succeeded in killing several seals; but on looking round, they found to their horror that the floe of ice had noiselessly separated into two parts, and a lane of water about fifteen or twenty feet broad already divided them from

their canoes. Without a moment's hesitation, one man made a spring, and succeeded in leaping the chasm; a second followed, but, not quite clearing the gap, fell into the water, and as his head came in contact with the low wall of ice, he was stunned, fell backwards, and sank before his companions could catch hold of his clothes.

The squaws and remaining men were relieved from their perilous position by the Indian who had succeeded in leaping across the gap. He brought the canoes round to the floe, and they quickly took in the cargo of frozen seals, and in sadness returned to their lodges.

A captain of a small sailing schooner told me a very painful story of the fate of several seal-hunters a year or two ago, on a floe of ice near Anticosti.

'I started from Bic in March,' he said, 'and reached Anticosti about the 20th; there were large fields of ice between us and the north shore, and seals in plenty. We got on the ice and killed a score or more, and were just sailing away to another field, when one of the hands called my attention to a floe about a mile from us, on which a black object was visible. They took it for a bear, but with my glass I saw it was motionless, and too large for any animal in these waters. I put the helm down and bore towards it; we could make nothing out of the black mass which, half covered with snow, lay still on the ice, about a couple of hundred yards from the edge. I went with three men towards it, and found two Indians and two squaws huddled together on the lee side of a small mound of ice they had collected together to shelter them from the wind. They were frozen fast — all stone dead. No doubt they had been blown off the

Hanhart, Chromo lith.

SEAL HUNTING IN THE GULF.

shore, and drifted about here and there on this stormy gulf until they lost hope, and, Indian fashion, huddled together, looked death in the face, and met him, sure enough, surrounded by his worst terrors, starvation and cold.

'My men took it sorely to heart; it discouraged them. They durst not venture far on the ice after that; and the sight of those poor frozen Indians lost me many a fine seal.'

On March 24, 1857, large ice-fields, driven by the N. and NW. wind, grounded on the coast of Amherst Island, one of the Magdalen group, and were found to be a vast 'seal meadow.' Not less than 4,000 of these animals, nearly all young, were killed in five days. But, as too frequently happens in these successful hunts, the excitement of the chase and the desire of gain lure the daring seal-hunters too far away from land; a land wind sprang up and carried the ice out to sea before two of the hunters could cross the field from the outer edge and reach the shore. Night came on before boats could be launched and start in pursuit; the land wind increased to a breeze, and when morning dawned, the field of ice was miles away from the shore with a stormy sea between, through which no boat dare venture.

Besides winter seal-hunting on the ice of the Gulf, these animals are taken during their migrations in spring and autumn by means of nets.

Seal-nets are made of very strong hempen cord, although not more than the twelfth part of an inch thick. The meshes are eight inches square, and will admit the head and neck of the seal. Some nets are more than 100

fathoms long, by 10 fathoms wide; and several nets, placed together as advantageously as possible for the purpose of taking seals when they are migrating in herds in the spring or in the autumn, form what the fishermen call a set of nets. Some sets of nets in use on the Gulf coasts are of great value, costing 1,200*l.* for cord alone, and requiring numerous anchors and cables to keep them in their proper places after they are set.

The usual time for the seals to pass near the shore on their migratory voyage being known, the nets are placed in position a few days before. One of the fishermen is posted as a watcher or sentry on a rock, a little in advance of the fishery, to give notice of the approach of herds of seals; and the moment there are any in the fishery, a signal is given, and the fishermen hasten to raise, by means of a capstan, the net sunk by leaden weights to the bottom of the water at the entrance of the fishery. With this they close the opening through which the seals made their ingress; and as soon as the seals are fairly imprisoned, the fishermen jump into their boats and enter the fishery, shouting and beating the water with their paddles, and sometimes firing off guns. The frightened seals, trying to escape, dive down and run their heads into the meshes, which are kept always open by means of cables round the borders of the nets, hove taut by capstans. As soon as all the seals are caught in the meshes, the men underrun the nets, knock on the head with iron clubs those that are not strangled, and carry them all on shore in their canoes.* The autumn seal fishery takes place on the coast of

* Captain Fortin, Official Report.

Labrador at the end of November, and in the month of December, and is both dangerous and precarious by reason of the severity of the cold at that season, and of the moving ice-fields which often break through the sets, and tear the nets, if care is not taken to take them up. The seals are no sooner taken out of the water than they become frozen, and in that state they are put into stores, and it is not until the spring, when the warm air has softened them, that they are cut up, and their fat melted in iron pots.

Occasionally the rather curious phenomenon of nets freezing under water occurs on the Labrador coast. Mr. Samuel Robertson, who resides at Sparr Point, Bradore Bay, says: 'I have seen a net, sixty feet deep, every mesh encased with ice like a rushlight; hawsers, chains, and other larger matters, with a proportionably greater crust. When this happens, if the net is not taken up immediately, it is lost; for it soon floats like a cork, though ever so heavily sunk, and then forms a solid block of ice. I have known the bottom at a depth of sixty or seventy feet frozen, and resembling a limestone flat; and all the anchors of a seal fishery, whose flukes were fixed in the sand so firmly that no purchase could draw them out. I have seen, on another occasion, when the fluke of an anchor was only partially buried, when drawn out, the palm brought up a piece of frozen sand, as angular as a stone, and nearly as hard as a piece of Bristol sandstone.'

Anchor ice is a common phenomenon in the St. Lawrence, and some very interesting observations have been made with regard to it by T. C. Keefer, Esq., C. E.* It

* The average winter level of the St. Lawrence, opposite Montreal, is about fifteen feet above the summer one, but the extreme range from the

is very probable that this form of ice has been instrumental in producing great changes in the valleys of northern rivers.

lowest summer level has, at the taking or departure of the ice, sometimes attained a maximum of twenty-five feet. . . . . In the latter part of January 1857, after a cold 'term' of unexampled severity and duration — long after the ice had taken, opposite the city, and when, according to all previous experience, no further rise was to be apprehended, either above or below the rapids, until the 'break-up' in the spring — the river, above the Lachine Rapids (where it is always unfrozen), rose suddenly four to five feet, pouring an Arctic current down the aqueduct of the new water-works. A few feet more of elevation would have sent the river over its banks, and the consequences might have been most serious.

Such intense cold was followed, as is usual, by a rapid rise of temperature, whereupon the water fell about two feet, but thereafter remained for weeks at least two feet above its ordinary level.

There is a tradition of something similar having occurred about seventy years ago, but this was not heard of until after the irruption; all recent experience and enquiry going to show that, after the ice has taken, the water in this reach lowers gradually with slight fluctuations until the spring.

This flushing above the rapids was independent of any movement of the fixed ice below, either opposite Montreal or in the Laprairie Basin, the levels of which remained undisturbed. Another peculiarity was the absence of any visible cause; no ice had descended, or was descending, and on the surface nothing but blue water was to be seen. The continuous descent (for days and weeks before the river is frozen over above the city) of large masses of ice, which being arrested below would dam back the water, is sufficient to account for the rise at Montreal; but in this case there was no descending ice, the Lake St. Louis being frozen over just above Lachine, and the narrow bordages, in the intervening distance of about four miles to the rapids, remaining in situ. What, then, caused this mysterious and alarming elevation of the river in the dead of winter, when there had been no rain or thaw, and while all its tributaries were sealed by intense frost?

The St. Lawrence was undoubtedly raised in its bed by the deposition of 'anchor' or 'ground' ice upon its rocky and stony bottom.

Anchor ice is formed only in open running water. It never forms where the surface is covered with stationary ice, although it is often found in banks under the solid ice below rapids or currents of open water. In consequence of the difficulty and danger of sounding in such situations, and in such severe weather, the limit to the depth of water under which it will form is not easily ascertained; but there is no reason to doubt that it forms upon the whole bed of the St. Lawrence, wherever there is open water.

It does not appear that great or continued cold is necessary to its forma-

The spring fishing is carried on in nearly the same way as in autumn, with this difference, that the entrance of the fishery is to the westward, because then the seals are going out of the Gulf.

The fat of seals taken in the spring is softer and more mellow than that of those taken in the autumn; it is melted in the sun in large wooden tubs, and forms the pale seal oil of commerce.

The spring and autumn seal-fishings are carried on along the Canadian shores of the Gulf of St. Lawrence, from Blanc Sablon Bay to Cape Whittle, and yield the fishermen annually from 5,000 to 7,000 seals, of the value of from 16*s.* to 2*l.* 10*s.* each.

Seals are not taken in nets on the coast of Gaspé or the Magdalen Islands, or on that part of the north shore which lies between Cape Whittle and the River St.

tion in all situations, as it has been found in brooks immediately after the first frost and before lake ice has become safe for travel; it is also one of the earliest formations upon those portions of shoals and rapids barely covered with water. But in the deeper water above the head of rapids its abundant formation (as indicated by its rising and covering the surface) occurs only after several days of a temperature considerably below zero.

In the little which has been written upon the subject of anchor ice, it has been doubted both that it is formed upon the bottom, and that ice so formed rises to the surface; or whether the anchor ice seen upon the surface was either formed or had rested upon the bottom. Among practical men, millwrights and lumbermen, who have been puzzled by the phenomena attendant upon it, there is similar diversity of opinion. It has, however, been observed in situations where it would seem impossible that it could have been deposited unless formed where found. It has been found upon smooth rock in rapid water ten feet in depth; and it has been seen to burst up from the flat rock bed of the St. Lawrence, at the head of the Longue Sault Rapids, where there is a depth of twelve feet. I have seen it rising to a surface already nearly covered with it, and at the same time have felt it with a pole upon the stony bottom in upwards of twelve feet of water.—*Notes on Anchor Ice*, by T. C. Keefer, Esq., C.E. Read before the Canadian Institute, February 1862.

Lawrence, because these animals do not approach the shore in herds at these places.

Seals are not only taken in nets near the shore, and on the ice-fields in the middle, of the Gulf of St. Lawrence, but the vast floes in the broad Atlantic, at a considerable distance from Newfoundland and the Island of Cape Breton, are annually visited by thousands of seal-hunters.

The expeditions that are fitted out for this kind of fishing, or rather of hunting, require to start soon after the young ones are dropped, in order to find them still on the ice-fields; for, once in the water, seals, whether young or old, can set the most practised fisherman at defiance, and it is useless to attempt to pursue them.

Newfoundland sealing, as it is called, is carried on on a large scale. The vessels employed in it are brigs and topsail schooners, solidly built, well strengthened within to enable them to resist pressure from the ice, and plated with iron forward to prevent their being cut through by it. They have crews of from twenty to sixty men, and half a score of small boats, which the men drag after them on the ice, and make use of to cross the open water dividing the fields or bergs from each other. This branch of industry has attained to considerable proportions in that island. Nearly 400 vessels, measuring more than 35,000 tons, and carrying 10,000 men, leave the ports of Newfoundland in the months of March and April, for the purpose of hunting seals on the ice-fields wherever they can be found; and the profits derived from these dangerous and fatiguing expeditions are often very great and sometimes even enormous.

In the whole circle of human employments, few or

none are more exciting or perilous than the hunting of seals on the ice-floes of the Atlantic or Gulf of St. Lawrence. While the vessels are absent, the greatest anxiety exists in the ports of departure, and the most distressing rumours prevail at times. A full month sometimes elapses before the arrival of a single vessel, and every imaginable cause is assigned by alarmed families and friends for the delay of tidings from the sealing-grounds.

North-east gales drive the ice towards the shore, and frequently produce fearful disasters to both life and property. In 1843 the loss of vessels was very considerable, and several entire crews perished. Some vessels were wrecked in 1849, and some in 1852. The year 1827 was uncommonly prosperous. Forty-one vessels laden with seals arrived at St. John's in a single week. They caught 69,814 of the objects of their search. One of these vessels took upwards of 3,000 in six days, and another, still more successful, about 3,500 in the same time. The intense excitement which attended the slaughter of such large numbers in so short a space can be readily imagined.*

The annual proceeds of the seal fishery are very great: Newfoundland alone exports, on an average, half a million skins, besides nearly 3,000,000 gallons of oil, worth about 330,000*l.* The number of seal-skins exported from Newfoundland during the present century exceeds 20,000,000, and in 1844, a favourable year, 685,530 were taken.

The Indians on the Gulf coast feed on the harbour

* Report on the Principal Fisheries of the American Seas, by Lorenzo Sabine.

seal during the summer months: its flesh is not unpalatable, and it often forms the chief support of the poor Montagnais and Micmacs during a large part of the year.

The seal is, *par excellence*, the main stay of the Esquimaux. It is of the same importance to this singular littoral people as the reindeer is to the Nasquapee or the bison to the Sioux. The seal furnishes them with clothes, with food, and with oil for their stone lamps.

CHAPTER XXXV.

THE POLITICAL AND COMMERCIAL IMPORTANCE OF THE FISHERIES OF THE GULF OF ST. LAWRENCE, LABRADOR, AND NEWFOUNDLAND.

Importance attached to the Fisheries by different Nations — France — Louisburg — Importance of the Fisheries to France as a Nursery for Seamen — The First Siege of Louisburg — The Second Siege of Louisburg — The Position of Louisburg — Bounties paid by the Americans to their Fishermen — Influence of Bounties on the United States Fishing Interests — Annual Value of the United States Fisheries — Convention with the Emperor of the French — Condemnatory Resolutions of the Newfoundland House of Assembly — Brief History of the Newfoundland Fisheries — Importance of 'Bait' — Illegal Purchase of 'Bait' — Present Annual French Tonnage employed on the Bank Fishery — Bounties paid by France — Testimony of a French Official respecting the Value of the North American Fisheries — Testimony of a United States State Document in relation to the North American Fisheries — Division of the Fisheries into Sea and River Fisheries — The Value of the Herring Fishery — Room for Improvement — Annual Loss from bad Curing — Herrings exported — Migratory Habits of the Herring not understood — The Mackerel Fishery — In the Hands of Americans — Great Importance of this Fishery — Value to the New England States — Mode in which the New-Englanders pursue the Mackerel Fishery — Neglect of this Fishery by Canadians and New-Brunswickers — The Cod Fishery — Its Value to Newfoundland — The Salmon Fishery — Former Productiveness of the Canadian Rivers — Importance of the proposed Intercolonial Railway to the Extension of the Gulf Fisheries — Use of Ice — Ice Wealth of the North — The Ice Trade — Ice and fresh Fish throughout the Union — Leasing of Canadian Salmon Rivers — Necessity for rapid Communication with the Salmon Rivers, &c. — Salmon-fishing on the Moisie — On the Godbout — Aggregate Value of the British American Fisheries — Exports from the Provinces — The Canadian Fisheries — Injuries and Insolence of some American

Fishermen — Artificial Oyster Beds — Great Value of the Oyster Trade in the United States — Oyster Beds in France — Inactivity of the French Canadians with respect to the Fisheries — Canadian Bounties — Suggestions for Encouragement to the Canadian Fisheries.

THE commercial and political importance of the North American fisheries has been recognised for more than 300 years. They have attracted, at different periods, the earnest attention of the Spanish, Portuguese, French, English, and American Governments, and have been made the subject of special articles in treaties after the termination of long, expensive, and sanguinary wars.

The navy of France was sustained during the first half of the eighteenth century by the fisheries of North America; and without this admirable nursery for sailors, France would not have been able to man the tithe of her fleets at that time. We have only to glance at Louisburg, and the gold lavished on that splendid harbour and once splendid fortress on the Island of Cape Breton, to feel sensible of the vast importance with which the North American fisheries were invested by France at an early period; and in the grasping policy of Louis Napoleon during the last five or six years, with respect to fishing rights on the coast of Newfoundland, we have a proof that the anxiety to retain and improve them as a nursery for seamen still exists. The fortifications of Louisburg cost the French 30,000,000 livres, and when taken by the British forces from New England, under Sir William Peperall, for the first time, in 1745, the annual value of the fisheries to the French was nearly 1,000,000*l.* sterling, independently of their being the best nursery for seamen that the world ever saw.

It is very remarkable, says McGregor,* that in all our treaties with France the fisheries of North America were made a stipulation of extraordinary importance. The ministers of that power, at all times able negotiators, well knew the value of the fisheries, not merely in a commercial view, but because they were necessary to provide their navy with that physical strength which would enable them to cope with other nations.

The policy of the French, from their first planting colonies in America, insists particularly on raising seamen for their navy by means of the fisheries. The nature of the French fishery was always such, that one-third, or at least one-fourth, of the men employed in it were 'green men,' or men who were never before at sea; and by this trade they bred up from 4,000 to 6,000 seamen annually.

Those who negotiated on the part of Great Britain could not possibly have understood the eminent political and commercial value of the boons thus unnecessarily conceded to France and America.

With France the case was widely different. Every Frenchman acquainted with the history of his country knew well that the sun of their naval splendour set on the day that Louisburg, the emporium of their fisheries, was taken. Neither were the Americans so ignorant of the rich treasures which abounded on the coasts of British America as to allow the favourable moment for obtaining a share in the fisheries to escape.

Louisburg was built to a great extent of bricks brought from France. Its walls were defended by more than 200 pieces of artillery. During the siege 9,000 cannon-

* McGregor's *British America.*

balls and 600 bombs were discharged by the assailants, and the city was taken on the forty-ninth day after investment. The conquest of the city was regarded by Smollett as the most important achievement of the war of 1744 ; and the First Lord of the Admiralty at the time declared that, 'if France was master of Portsmouth, he would hang the men who would give Cape Breton in exchange.'

Louisburg was restored to the French at the peace of Aix-la-Chapelle in 1748 ; but in the succeeding war it was again invested in 1759, and Louisburg fell a second time before a force which consisted of twenty-nine ships of the line, eighteen frigates, a large fleet of smaller vessels, and an army of 14,000 men.

Louisburg may yet rise again ; the site of the ancient fortress and capacious harbour is 200 miles nearer to Europe than Halifax. The Island of Cape Breton is separated from the mainland by the Gut of Canso, not more than 900 yards broad in its narrowest part ; across this strait a steam railway ferry could always keep up communication with the mainland, and yet leave free this valuable entrance to the Gulf.*

The political importance of the North American

* The Gut of Canso, separating Breton Island from Nova Scotia, is frequented by a great number of vessels, amounting to several thousands annually, who pass through it from the Atlantic to the Gulf of St. Lawrence. Admiral Bayfield considers it by far the most preferable route for homeward-bound vessels trading between the southern ports of the Gulf and Great Britain, as it affords a safe anchorage until an opportunity offers for sailing with the first fair wind. The length of the passage of the Gut is 14½ miles, and its least breadth 900 yards. The depth of water is seldom less than 15 fathoms. Cape Porcupine, on the western shore, rises 640 feet above the sea, and is a very remarkable object. The rocks on each side belong to the lower carboniferous series.

fisheries to France and the United States has been the cause of the extraordinary efforts which have been made (on all occasions of the renewal of treaties by those powers), not only to maintain the position formerly won by them, but to take every conceivable advantage of this great nursery for their seamen.

The Government of the United States have paid not less than $12,944,998 for bounties to vessels engaged in the fisheries since the commencement of the Republic;* and the average amount now paid annually by the Government is very nearly $340,000. So great is the impetus which this system of bounties has given to the American fishermen, that while in 1795 only 37,000 tons of shipping were employed in the cod fishery, at present there are upwards of 110,000 tons engaged in this lucrative business.

The following tables show the great value of the American fisheries, the greater part of this extraordinary annual income being derived from the inexhaustible supplies in British American waters. The chief returns are from a recent annual report of the Secretary of State, United States:—

UNITED STATES FISHERIES.

WHALE FISHERY.

Vessels employed	661
Tonnage	203,062

* The bounty, according to the laws of 1855, is as follows:—

A vessel between 35 tons receives $3 50 per ton
A vessel more than 30 tons „ 4 00 „

The small State of Massachusetts has received, since the declaration of independence, bounties to the amount of $7,926,273; and Maine, contiguous to New Brunswick and Canada, the sum of $4,157,050.

Capital invested	$23,436,226
Persons employed	16,370

Annual value in 1850, $12,040,804; in 1860, $7,521,588.

COD AND MACKEREL FISHERY, ETC., NOT INCLUDING OYSTERS.

Vessels employed	2,280
Tonnage	175,306
Capital invested	$7,280,000
Persons employed	19,150

Annual value in 1850, $8,730,000; in 1860, $5,020,334.

The convention between Her Majesty and the Emperor of the French relative to the rights of fishery on the coast of Newfoundland and the neighbouring coasts, signed at London, January 14, 1857, created alarm in Newfoundland, and much excitement and anxiety in the other British American provinces interested in the fisheries. In March 1857, the Speaker of the House of Assembly, Newfoundland, addressed an urgent letter to the Speaker of the House of Assembly, Canada, relative to this convention,* expressing the opinion that the

* Sir,—I have the honour, by direction of the House of Assembly of this colony, to transmit you the following documents, involving a question which they desire to bring under the consideration of the House of Assembly of your province; copy of convention between Great Britain and France, relating to fisheries on the coasts of Newfoundland and Labrador; copy of Secretary of State's despatch accompanying convention; correspondence between Her Majesty's Government and the several governors of the colony; copy of resolution and address of Assembly protesting against said convention.

You will observe by a perusal of these papers, that the British Government have concluded a convention with France, by which most important concessions of fishing rights on the coast of this island and Labrador are made to the latter power. The ultimate effects of the operation of this measure will, it is confidently believed, be the depopulation of this colony of its British inhabitants, and the consequent possession of Newfoundland by a foreign power. The French pursue the fishery on this coast as a means only to the creation of seamen for their navy, and the aid of the Imperial Government is freely given to carry out this national object. We prosecute the fisheries purely as a commercial speculation, by the agency of private

ultimate effects of the operation of this measure would be the depopulation of the colony of its British inhabitants,

enterprise, and have hitherto been injuriously affected by their unequal competition. Under the very extended privileges conferred by this convention, it is the belief of our best-informed men that our trade and industry must succumb to the influences they will have to encounter. The direct interference of the French with the prosecution of our pursuits on the one hand, and the increase of their bounty-sustained trade on the other, while lessening the amount of our produce, must lead to the further result of making that smaller production of less relative value than before.

Nova Scotia has a large interest on the coasts on which this convention proposes to give the subjects of France concurring rights of fishing; and in the proportion of that interest will this measure be productive to her of the like results that we anticipate. This act of the British Government has been received here with common feelings of indignation and alarm, and there is the less palliation for this concession to the French, since the consequences of such a measure have been repeatedly urged in despatches from the local government.

The convention, it is true, makes the assent of this colony, by the passing of certain laws, necessary to give it effect. On this point I have but to observe, that not only will no such assent be given by the Legislature, but the people, with one voice, have determined that every just and honourable means shall be employed to defeat a project so fraught with ruin to every interest in the colony.

In pursuance of this determination, the Legislature are appealing to Her Majesty and the Imperial Parliament, and will send a delegation to sustain their rights. We are unwilling to believe that the British Government or the Imperial Parliament would permit the ratification of such a measure without our consent, and in defiance of the principles our constitution embodies. But the great importance of the interest involved, and the fact that the British Government has acceded to the convention in the face of the strong protests that for years have gone from this colony, produce in our minds a feeling of shaken confidence, and compel us to admit that our position is one of extreme peril. Nor will it mitigate the effect of the treaty—should it be confirmed — that it involves the broken faith of a parent government to the oldest North American dependency of the Crown. I respectfully appeal to you, Sir, as the organ of your honourable House, to consider whether this convention does not embrace a question of colonial right, in which all are concerned, and which it may not be unworthy of your honourable body to entertain. The wrong will not be done if our fellow-colonists view it as we think they must, and avow their sentiments accordingly. Our rights are proposed to be sacrificed in this to Imperial exigency, and if such a principle be sanctioned its application to other colonies may be but a question of time and circumstances.

And it will also be well to consider what its effect would be on the other

and the consequent possession of Newfoundland by a foreign power.

A select committee of the House of Assembly of Newfoundland reported on February 26, 1857, and submitted resolutions strongly condemnatory of the convention, as ruinous to British American interests. An address to the Secretary for the Colonies was framed and adopted, and all constitutional steps taken to arrest the calamity with which this convention threatened them. In the address of the Commons to Her Majesty's Provincial Secretary of State for the Colonies on this subject, the following brief history and present state and condition of the Newfoundland fisheries is given:—

The Treaty of Utrecht gave the French a concurrent right of fishery on the shores of Newfoundland, from Point Roche around the north-west coast to Cape Bonavista on the eastern coast; this right, restricted to Cape St. John, instead of Cape Bonavista on the eastern coast, and extended to Cape Ray on the west, was continued to them by the Treaty of Versailles, with the additional advantage conferred by the declaration of His Britannic Majesty, that means should be taken to prevent injury to the French fishery by the exercise of their concurrent right by British subjects. Proclamations from time to time issued in Newfoundland in conformity with the declaration and under the authority of the 28th Geo. III. cap. 15; and the practice of the French, permitted by the British Government, of forcibly preventing British subjects from fishing at the French

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British American provinces, especially in time of war, if this island, the key of the St. Lawrence, with its numberless capacious harbours, fell into the hands of a foreign power — a conjuncture which the operation of the convention can hardly fail to bring about.

I have the honour to be, Sir,

Your most obedient servant,

A. SHEA, Speaker.

stations within the above limits, practically converted the concurrent fishery into one exclusively French, and the colony was thus, by the act of the parent state, deprived of the fairest portion of its fishery grounds. The consequences of this act, however, were not immediately felt. The operation of the Treaty being suspended by the wars which shortly followed, the British fisheries prospered, and in the year 1815 not fewer than 400 sail of British ships, of which a very large proportion were fitted out from St. John's and the adjacent ports, fished upon the Banks, and not fewer than 100,000 quintals of fish were exported by British subjects to France alone. After the peace of 1815 the French resorted to the Banks and to the coast of Newfoundland in great numbers, and, being supported by enormous bounties, the quantity of British-caught fish rapidly lessened, and its prices in foreign and colonial markets fell. The British and Colonial Bank fishery consequently declined, and in 1845 became extinct; and the fishery on our eastern shore, once so productive, was so much injured by the French Bank fishery, that the greater part of those engaged in it have of late years been obliged to fish at the Labrador, or on the south coast of the island. At present, therefore, excluded by force from the fishery between Cape Ray and Cape St. John, and driven from the Banks by French bounties, we have but two cod fisheries that are of any importance to us — that carried on on our south coast from Cape Race westward, and known as the Western Fishery, and that carried on at the Labrador, between Blanc Sablon and Cape Harrison; and it is these that the terms of the present convention will principally affect.

The first article of the convention that materially alters our existing rights, is the third, which gives to the French a concurrent right of fishery with British subjects on the Labrador coast, between Blanc Sablon and Cape Charles, with the right also of occupying Belle Isle North for fishery purposes, and of fishing in its neighbourhood.

The effects of this concession, it may be shortly stated, will be the total loss to British subjects of the fishery between Blanc Sablon and Cape Charles, and round Belle Isle, the sacrifice of the British establishments in the Straits, and certain and increas-

ing injury, if not positive ruin, to the Labrador fishery north of Cape Charles, as will appear from the following considerations:— The French carry on their fishery by means of large seines and bultows. With the former, which are generally 200 fathoms and upwards in length by thirty-five or forty in depth, they sweep the ground where they are used, taking and destroying great quantities of fish; with the bultows also (which are lines moored in the water, each sometimes a mile in length, and containing several hundred baited hooks, which, except when lifted at stated intervals to take off the fish, continue in the water day and night) they attract and detain the fish in the locality where they are placed, and take great numbers of them. Large seines and numerous bultows, however, can only be tended and handled where there are large crews. These the French, by means of their bounties, can command. British fishermen, without such support, can use only the hook and line, and at best small cod seines of 100 fathoms long by eleven deep; the result must inevitably be that the French will, within the same space, take a much larger quantity of fish than our men can; and these being taken from a locality where at present we can hardly find enough for ourselves, we shall be compelled to abandon that part of the coast altogether. The same observations apply to a concurrent fishery at Belle Isle; and that they are founded not merely in theory, is shown by the history of our Bank fishery, and can be confirmed by the experience of our oldest fishermen.

By the aid of their large bounties, in short, the French are enabled to carry on their fisheries in a manner that speedily gives them the command of the whole ground to which they may resort, and in a short time makes a nominally concurrent fishery exclusively their own.

The loss of the Straits fishery, however, is not the only injury we shall sustain by the concession we are now considering; we shall suffer further injury in this way. The fish which supply the Straits and the Labrador fisheries consist for the most part of two large shoals, one of which, entering the Gulf off Cape Ray in April or May, passes through the Straits down the Labrador shore; and the other, coming from the eastward somewhat later in the season, strikes Belle Isle and proceeds

onward in the same direction. If, therefore, the French be permitted to sweep their large seines and spread their bultows round Belle Isle, it cannot be doubted that the effect which we too surely know has by such means been produced elsewhere on our coast will be reproduced here — both shoals of fish will be intercepted on their way to the Labrador, to the great injury, if not the entire destruction, of our fisheries on that shore.

The 'taking of bait,' which consists of herring, caplin, and launce, on the coast of the Gulf, is perhaps the most material and important question with regard to the fisheries, for without bait the cod fisheries on the banks and elsewhere in deep water would be comparatively valueless. The French were most anxious to obtain the right to purchase and fish for herrings and caplin to be used as bait on the south coast of Newfoundland, the traffic in bait being expressly forbidden by law. The value of bait sold in 1856 to the French was estimated by competent authority at not less than 58,000*l.** The price which the French give for bait operates as a very seductive temptation towards illicit traffic. In 1856 an average of 26*s.* to 27*s.* sterling a barrel was paid by them for herrings sold for bait, while the actual legitimate value of herrings for exportation was at the same time only 6*s.* 1*d.* sterling. Hence the premium on the illicit traffic amounted to one pound sterling per barrel of 200 lbs. A reduced supply of bait to the French fishermen is equivalent not merely to a corresponding diminution in their catch of fish, but to a much larger supply on the British American coast; which, after feeding for a certain period on the Great Banks, resort to the coasts in pursuit

* Governor Darling.

of the herring, caplin, and launce. If the French have an abundant supply of bait, the fish linger on the banks as a feeding-ground. The tonnage fitted out yearly for the French bank fishery slightly exceeds 18,000.*

The right to dry and cure fish on shore is of the greatest importance, as not only are fish so cured of much superior quality, and consequently command a market where indifferent samples are unsaleable, but facilities for

* The anxiety with which the assent of the Government of Newfoundland to the 'convention with France' was expected by the British Government, may be inferred from the following extract from the despatch addressed by the Secretary of the Colonies to Governor Darling in 1857:—

'Such are the outlines of the treaty, which I now transmit to you. Deeply anxious as they are to effect the settlement of questions so complicated, and so pregnant with probable mischief to both countries, Her Majesty's Government have, nevertheless, not thought themselves justified in departing from that rule of colonial government which is now so firmly established in British North America. They have thought that in regard to matters affecting the soil and the population of Newfoundland, the concurrence of the legislature of Newfoundland itself should be sought before any treaty stipulations could be put into execution, and that the aid of Parliament (notwithstanding its paramount constitutional power in questions of treaty, affecting as they do, directly or indirectly, the empire at large) ought, except in an extreme case, to be reserved for the purpose of completing whatever the local legislature may not have strict legal power to effect.

'Probably the simplest course would be to recite the treaty in a single act, and give it force of law in the island as far as this is needed; but this I notice by way of suggestion only. You will observe, lastly, that although Her Majesty's Government have expressly submitted the treaty to the assent of the Newfoundland legislature, they have for their part promised to give their best endeavours to procure the passing of the necessary laws. They are most desirous that these words should be taken as expressing their strong anxiety to effect this arrangement, and the conviction that to miss this opportunity of coming to a settlement will be to cause great inconvenience and probable future loss to Newfoundland. For there can be no doubt that the final failure of a negotiation so long continued will tend to encourage both parties to resort to the full exercise of their existing rights. When the expectation of ultimate agreement upon disputed points is at an end, there will, it must be feared, be little encouragement left for compromise or mutual forbearance.'

doubling or trebling the ordinary catch are greatly augmented.

The bounties paid by France during the nine years from 1841 to 1850 inclusive, for the cod fishery alone, amounted to the annual average of 3,900,000 francs. The number of men employed annually in their fishery was 11,500; the bounties, therefore, would be at the rate of 338 francs per annum for each man. France thus trains up hardy and able seamen for her navy.

This notice, already perhaps too much prolonged, of the importance of the cod fisheries of Newfoundland and the Great Banks may be appropriately brought to a close by a quotation from a French official's document of great interest and weight:—

Nevertheless, the loss of her most magnificent colonies has occasioned irreparable injury to the commercial marine, which is an essential element of naval power. Treaties, which become inevitable in the course of time, have successively robbed her of the most valuable objects of freight. Cotton belongs to the Americans, coal to the English; and at the present moment, the shipment of sugars, our last resource for distant navigation, seems to be daily growing less and less.

The GREAT FISHERIES STILL REMAIN TO US; and in order to preserve them we must continue the encouragement they have received, even at periods when a commercial and colonial prosperity, infinitely superior to that now existing, multiplied our shipping, and created abundance of seamen. In fact, the fisheries give employment to a great number of men, whom a laborious navigation, under climates of extreme rigour, speedily forms to the profession of the sea. *No other school can compare* with this in preparing them so well, and in numbers so important, for the service of the navy.*

* Report rendered in the name of the Commission for the Enquiry into the Law relating to the Great Sea Fisheries, by M. Ancet, 1851. M. Coste, of

The Americans are fully alive to the importance of the fisheries in British American waters. They have not only given the utmost publicity to their views, but they have proved their sincerity by the Reciprocity Treaty, which permits Americans to enjoy the same rights as the colonists on the coasts of British America. A recent document, emanating from the House of Representatives, states that —

The chief wealth of Newfoundland and of the Labrador coast is to be found in their extensive and inexhaustible fisheries, in which the other Provinces also partake: The future products of these, when properly developed by human ingenuity and industry, defy human calculation. The Gulf Stream is met near the shores of Newfoundland by a current from the Polar basin, vast deposits are formed by the meeting of the opposing waters, the great submarine islands known as 'The Banks' are formed, and the rich pastures created in Ireland by the warm and humid influence of the Gulf Stream are compensated by the 'rich sea-pastures of Newfoundland.' The fishes of warm or tropical waters, inferior in quality and scarcely capable of preservation, cannot form an article of commerce like those produced in inexhaustible quantities in these cold and shallow seas. The abundance of these marine resources is unequalled in any portion of the globe.*

The fisheries of the Gulf of St. Lawrence and the coast of Labrador may be divided into two classes, the sea fisheries and the river fisheries. The following paragraphs contain a brief summary of the value of these different fisheries to the nations who prosecute them; the details

the Institute of France, submitted a report to the Emperor during the year 1861, whose title shows the interest taken in this prolific subject, 'On the Organisation of Fisheries as regards the Increase of the Naval Force of France.'

* Report on the Reciprocity Treaty with Great Britain, Feb. 5, 1862.

of the more important having been already given in preceding chapters.

The fish which form the most lucrative articles of commerce are the herring, the cod, the mackerel, the salmon, the whale, the seal, and different species of shell-fish.

THE VALUE OF THE HERRING FISHERY.

The immense number of herrings which frequent the coast of the Gulf is almost beyond belief, and although they have been netted for a hundred years, yet they do not seem to diminish. The most expeditious and profitable way of taking the herring is with the seine, and until very recently the possession of large seines has been enjoyed exclusively by the Americans and Nova-Scotians. The bays and harbours of the Gulf swarm with these fish in spring and autumn, and although the fisheries are remunerative even with the comparatively small capital embarked by Canadians, there is room, according to Captain Fortin, for the employment of a thousand additional hands and a hundred additional vessels, especially on the coast of Labrador. About 10,000 barrels of herrings are now annually consumed in Canada, and the quantity exported from the Gulf forms a very important item in the commerce of the provinces, and affords employment to great numbers of American fishermen. It is difficult to arrive at any correct data respecting the value of the herring fisheries alone, as the returns are given in bulk with those of salt and pickled fish. Owing to the want of care in curing the fish, an immense loss annually arises from spoiled samples. It might become

the most prolific and valuable fishery of the Gulf if proper precautions were adopted in curing. It is not an unfrequent occurrence for the 'catch' to be salted in 'bulk;' that is to say, they are put into the hold of the vessel without washing, bleeding, or cleansing. When the vessel arrives at the port whence she sailed, they are taken out and packed in barrels. In consequence of this careless practice, whole cargoes often prove worthless as food, and are used as manure. 'Of all the fisheries in the Gulf of St. Lawrence, none could be increased to a greater extent, or would furnish a more valuable export, than the herring fishery, if placed under judicious regulations, properly enforced, and conducted with greater skill and care.'*

The importations of herrings into Massachusetts from the British Provinces were as follows during 1859 to 1861 inclusive :—

	1859	1860	1861
Barrels	100,400	133,992	49,259
Boxes	13,135	28,861	12,800

The falling off in 1861 is attributed to the civil war in the United States, the Southern market having been closed to the fish of the Gulf in consequence.

The disappearance of the herring from certain parts of the coast of the Gulf has led to the supposition that their numbers were diminishing. It is, however, probable that local and temporary atmospheric causes have diverted the shoals from their accustomed migrations. We have high authority for the opinion that the subject is still involved

* Report on the Sea and River Fisheries of New Brunswick, by H. M. Perly, Esq.

in mystery, and much light requires to be thrown upon the natural history of this fish before its migratory habits can be said to be understood. In the Report by the Commissioners for the British Fisheries for 1859, it is admitted that many theories are advanced to account for these capricious fluctuations, 'some alarming as to the decay of the herring fisheries, others inventive and fictitious as to the supposed habits of the fish, but none that will stand the test even of slight investigation, much less the scrutiny of scientific enquiry.'*

THE MACKEREL FISHERY.

Although the mackerel abounds in the Gulf, the pursuit of this valuable fish is almost altogether in the hands of American and Nova-Scotian fishermen. The summer mackerel fishing, which is by far the most important, is entirely in the hands of the Americans. Some conception of the importance of this industry will be formed when the statistics in the United States are considered. The States of New England send out a thousand vessels

* The herring fishery is most valuable and abundant; it can hardly be surpassed elsewhere. From unskillfulness in fishing, and ignorance of the best mode of curing, this fishery is scarcely profitable, and the salted herrings have no commercial value. The remedy would consist in the employment of competent persons to teach the manner of so arranging the nets as to take the greatest quantity of fish at all times, and of experienced curers to give instructions as to the Dutch mode of curing, the adoption of which has so greatly increased the demand for Scottish herrings, and rendered that fishery so valuable. The means successfully adopted by the commissioners of British fisheries with respect to the herring fisheries of Scotland may safely be followed in New Brunswick; and perhaps the establishment of a fishery Board, with somewhat similar powers and duties, might also be advantageous as well to the gulf fisheries as to those of the Bay of Fundy.—*Report on Sea and River Fisheries within the Gulf of St. Lawrence.*

from sixty to eighty tons each, manned by more than 10,000 seamen. In consequence of the civil war, and the great demand for sailors in the Federal fleets, 6,000 'green' hands were employed in the summer of the present year (1861). The quantity of mackerel taken by the American fishermen on the British coast of the Gulf Captain Fortin estimates at 50,000 barrels, worth $600,000, whereas the mackerel fishery in Canada does not yield 5,000 barrels per annum; and yet there is no valid reason why it should not yield ten times that quantity under proper protection, management, and enterprise.

The following table shows the amount of imports of mackerel into the United States from the British Provinces during the years 1856 to 1861 inclusive:—

	Barrels		Barrels
1856	38,525	1859	35,407
1857	28,852	1860	36,728
1858	38,525	1861	15,814

There are now about 30,000 tons of shipping employed in the mackerel fishery by the New England States, and the number of barrels of fish, caught annually, varies from 131,000 to 360,000. The mode in which the New-Englanders follow this lucrative business is as follows:—'The men are shipped "on shares," as it is termed; that is, each man is entitled to one-half the fish he takes, the other half going to the vessel. After about a week's sail they arrive at their destination, which comprises the Gulf of St. Lawrence, from Cape Breton Island on the south, and Prince Edward's Island on the west, to the mouth of the St. Lawrence on the north. On their arrival bait is got up and ground. The "toll-bait," as it

is called, is generally menhaden or porgies, a small bony fish, not used as an article of food. This is supplied in great quantities to each vessel. It is finely ground in a mill provided for the purpose, then mixed with water, and is ready for use. Upon the appearance of a school of mackerel, which is indicated by a rippling of the surface of the water not unlike that of the schools of herring, the vessel is "hove to," and the "toll-bait" thrown. The fish will generally follow the bait to the side of the vessel, where all hands are at their quarters anxiously awaiting the first bite. And now commences a general excitement. Each man has his barrel by his side, and to those who have never seen the operation, the rapidity with which the fish are taken from the water is almost incredible. The men are provided with two lines each, and upon a "strike," which means when the fish bite rapidly, these lines are in constant motion; and what seems strangest of all is the fact, that although a space of only about 2½ feet is allowed to each man for himself and his barrel, it is very seldom that the lines become entangled, even when, the school being at some distance from the vessel, some fifteen or twenty fathoms of line are required, and the fish, as soon as they feel the hook, dart hither and thither with the rapidity of lightning. After a "deck" of mackerel is obtained, all hands prepare to put them in salt. The operations of "passing up," "splitting," and "gibbing," are gone through, and they are packed in salt in the barrels.' A crew of ten men have been known to catch in the Bay of Chaleurs in one day ninety packed or 'dressed' barrels of mackerel, which could not contain less than 12,000 fish. Mackerel

are also taken by 'drift-nets;' but this most lucrative fishery is still in its infancy in the British Provinces, although it affords a splendid field for the enterprise and industry of the people. American schooners take mackerel on the north shore of the Gulf in great quantities, while the Canadians are mere lookers-on. 'The mackerel fishery is the most excellent in the Gulf,' says Mr. Perly, 'near the shores of this province (New Brunswick); but the inhabitants do not avail themselves of its abundance, while citizens of the United States pursue it largely near these same shores with much profit.' These remarks were written in 1852; after the lapse of ten years they have lost none of their force or application.

THE COD FISHERY.

In 1839, Her Majesty's ship Champion, in sailing from the East Cape of Prince Edward's Island to the Bay of Chaleurs (crossing the Bradelle Bank), passed through a fleet of 600 to 700 sail of American schooners, all engaged in cod-fishing.* In 1795, the Americans had 37,000 tons of shipping engaged in this fishery; at the present time they have 110,000 tons so employed.

In 1852, a colonial newspaper stated that 'the Vigilance brig-of-war vessel on the coast of Newfoundland has damaged the French fisheries very much. Fifty vessels of the fleet in the Straits of Belle Isle will return home, having 80,000 quintals short of last year's catch.' These proceedings were authorised by the Government, under the general plan adopted in 1852,

* Report on the Fisheries of the Gulf of St. Lawrence.

to prevent encroachments on the fishing-ground; and Admiral Seymour, in a letter to the Governor of Newfoundland, states that he was authorised to hire and employ some shore schooners, for which he was to provide officers and men, to protect the fisheries on the coast of Labrador.

The magnitude and importance of the cod fishery has already been sufficiently indicated in a previous chapter. Like all other industries belonging to the same class, cod-fishing is liable to periodical fluctuations. The year 1861 proved very disastrous to the Newfoundland fishermen. The deficiency in the exports of that year amounted to no less than 172,375 quintals. It is alleged, however, that this arose rather from the scanty advances made to fishermen by the traders, than from any diminution in the run of fish. The following table shows the vast importance of the cod fishery to Newfoundland:—

	Quantities of Cod-fish exported	Value in pounds sterling
1855	1,107,388 cwt.	680,283
1856	1,268,334 quintals	789,124
1857	1,392,322 „	1,006,129
1858	1,038,089 „	765,101
1859	1,105,793 „	894,966

The Newfoundland cod fishery is carried on in the harbours of that island and on the coast of Labrador. The bank fishery, both British and colonial, ceased to be remunerative in 1845, in consequence of the bounties supplied to French and American fishermen by their governments.

THE SALMON FISHERY.

No description of fish has been so much neglected or abused in British America as the salmon. It is only within the last three or four years that the Government of Canada has directed attention to the preservation of this noble fish in the vast number of streams which flow into Canadian waters on the River and Gulf of St. Lawrence. There are seventy tidal rivers in Canada which are well known to be frequented by salmon. In many of these great numbers of fish have been taken with the net for many years past; and although some of them are now visited by a far less number of fish than formerly, yet, judging from experience, the run of salmon would rapidly increase if the excellent regulations now established by the Canadian Government were faithfully carried out.

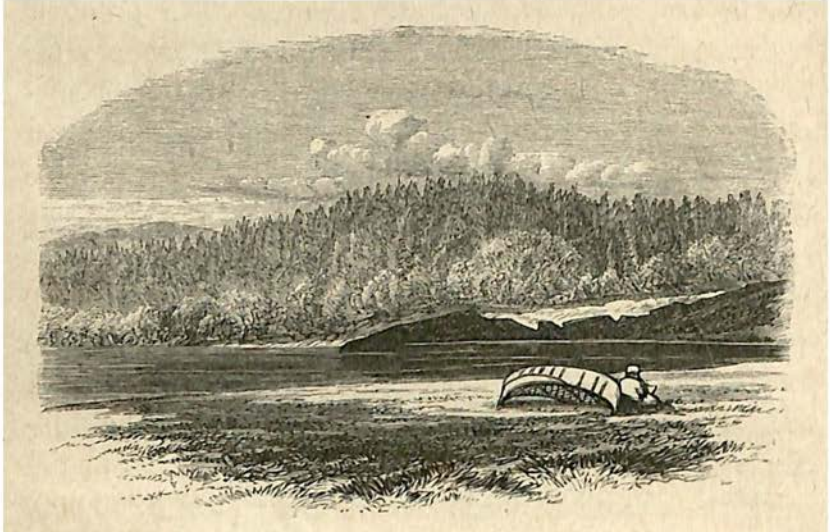
Twenty-five or thirty years ago every stream tributary to the St. Lawrence, from Niagara to Labrador on the north side, and to Gaspé Basin on the south, abounded with salmon. At the present moment, with the exception of a few, as the Jacques Cartier, there is not one to be found in any river between the falls of Niagara and the city of Quebec. This deplorable decrease in a natural production of great value has arisen from two causes:—1st, the natural disposition of uncivilised men to destroy at all times and at all seasons whatever has life and is fit for food; and 2nd, the neglect of those persons who have constructed mill-dams to attach to them slides or chutes, by ascending which the fish could pass onwards to their spawning beds in the interior.*

* The Decrease, Restoration, and Preservation of Salmon in Canada. By the Rev. William Agar Adamson, D.C.L. This valuable paper was first prepared for the Canadian Institute; it has been republished as a very entertaining work entitled 'Salmon Fishing in Canada, by a Resident.'

The extension of the Canadian railway system to any point on the Bay of Chaleurs would enable salmon from the north shore, and even from Labrador, to be sent, in ice, to any part of the United States. The proposed intercolonial railroad will not only be of immense value to the fisheries of the Gulf, but afford the means of supplying fresh salmon, cod, mackerel, and herring to at least 15,000,000 people. The long winters on the Gulf coast afford ample time and material for procuring any quantity of ice which a growing fresh-fish trade would require. The vast ice wealth of the north will yet be utilised. In many parts of the world ice is no longer a luxury — it is a necessity. In 1832, only 4,352 tons of ice were shipped from Boston; in 1854, the shipments rose to 154,540 tons. In New Orleans, substantial brick ice-houses have been erected at a cost of $200,000. By the aid of steam, ten tons of ice can be cut and housed in a minute; and in the neighbourhood of Boston, it is not an uncommon feat to cut and stow away in the convenient ice-houses, near Fresh Pond, 600 tons in an hour. The day will soon arrive when the fish of the Gulf of St. Lawrence, packed in ice, will be found in the markets of every large town in the great valley of the Mississippi from St. Paul to New Orleans. If the Canadian salmon fisheries are faithfully preserved according to the present regulations, there can be no doubt but that the leasing of the salmon rivers will eventually produce an annual revenue of $50,000 instead of $1,437 as in 1862.

The preservation and increase of this noble fish has been so frequently discussed, and the manner of restoring

deserted salmon rivers to their original productiveness so often brought before the public, that any further remarks on this subject are unnecessary.



MINGAN FALLS, A FAMOUS SALMON LEAP.

Many of the salmon rivers in Canada are leased to private gentlemen for the sake of the excellent fly-fishing they afford. As this source of revenue is likely to become of considerable importance in conjunction with the net fisheries, it will be perhaps desirable to append some of the results of salmon-fishing with the fly during three or four years past.

It is, however, justly remarked by the Commissioner of Crown Lands that—

> The want of some established and expeditious communication with the salmon rivers and coast stations hinders persons from paying such rental for desirable privileges as otherwise could readily be obtained. When the cost and discomfort, and the

uncertainty of reaching distant places in sailing vessels, is reflected upon, it is not surprising that individuals should either abandon altogether the thought of leasing, and refrain from the desired excursion, or else tender very low rates for the fishery privileges.

TEN DAYS' SALMON FISHING ON THE COAST OF THE LABRADOR PENINSULA (MOISIE RIVER), IN JUNE AND JULY 1858, BY CAPTAIN J. M. STRACHAN.

No. of days	No. of Salmon	No. of Grilse	Weights	Length of largest fish	Remarks
			lbs.		
1	1	...	13		
2	1	...	10½		* This is the
3	4	2	5, 6, 10, 12, 38, 40¼ *	3 ft. 9 in. and 3 ft. 11 in.	largest salmon ever killed on this coast with the rod.
4	4	2	7, 8, 10, 12, 23, 24		
5	4	3	4½, 5, 6, 11½, 11½, 19, 38	3 ft. 9 in.	Total salmon, 28.
6	3	2	5, 6, 19½, 30, 34	3 ft. 6 in. and 3 ft. 7 in.	Grilse, 12.
7	4	1	6, 12, 24, 26, 36¾	3 ft. 8½ in.	Average weight of salmon, 21 lbs. and upwards.
8	3	...	12, 14, 36½	3 ft. 9 in.	
9	2	1	6, 9, 25½	3 ft. 3 in.	Average weight of grilse, 5¾ lbs.
10	2	1	5, 22½, 29	3 ft. 5 in.	
Total	28	12	673		

These fish were all killed on single gut, and the flies were made by Forest of Kelso, after my own pattern.

The 40 lbs. fish weighed 35 lbs. after he was cleaned.

THE COTTAGE, TORONTO:
July 17, 1858.

SALMON TAKEN WITH THE FLY IN THE RIVER GODBOUT, CANADA, DURING JUNE AND JULY 1861.*

Date	No. of Fish	Weights	Fly
June			
6	2	8, 9	Fiery brown
7	4	8, 7, 6, 4	Light claret
8	1	5	Blue
9		Sunday	
10	3	4, 5, 6	Crimson
11	2	11, 12	Do.
12	2	9, 9	L. claret
13	2	8, 5	D. claret
14	3	21, 7, 11	L. claret, G. parrot
15	3	23, 16, 10	Blue
16		Sunday	
17	9	9, 10, 12, 10, 12, 5, 11, 9, 6	Black M.W.
18	5	10, 15, 12, 11, 9	Do. G. P.
19	...	... ...	...
20	4	12, 9, 11, 9	Black F. B.
21	10	10, 11, 8, 10, 16, 11, 8, 8, 7, 12	G. P. de Winton
22	4	10, 10, 10, 10	Grey de W.
23		Sunday	Flies troublesome
24	4	7, 8, 10, 12	Black M. W.
25	5	10, 10, 9, 10, 10	Grey B. M. W.
26	5	10, 10, 10, 10, 4	Do. G. P.
27	10	10, 6, 8, 8, 9, 13, 9, 12, 16, 10	Do.
28	8	11, 16, 18, 12, 10, 19, 7, 10	F. B. G. P.
29	7	10, 13, 25, 13, 7, 10, 22	G. P. Grey
30		Sunday—fine weather, but showery; river not gone down much this week	...
July		10, 10, 10, 10, 9, 8, 9, 11, 9, 10, 10, 9, 12,	...
1	21	10, 7. 8, 11, 9, 9, 13, 12	...
		10, 10, 10, 11, 9, 21, 9, 10	...
2	8	10, 10, 10, 10, 10, 10, 10, 10, 10	...
3	9	12, 12, 10, 12, 20, 8, 11, 11, 10, 8, 10, 7	...
4	12	10. 11, 10, 9, 9, 9, 10, 8, 12, 11, 9, 12, 13, 11	...
5	14	8, 12, 10, 10, 10, 10, 10, 10, 10, 7, 12, 12,	...
6	15	12, 12, 12	...
		Sunday	
7		10, 10, 15, 10, 10, 10, 10, 10, 11, 12, 12, 14,	...
8	15	10, 8, 12	...
9	3	10, 9, 8	...
10	4	8, 10, 4, 4	...
11	5	6, 13, 9, 10, 11	...
12	10	4, 10, 9, 9, 12, 9, 8, 10, 9, 9	...
13	11	10, 10, 10, 9, 12, 9, 9, 8, 4, 11, 10	...
14		Sunday	
15	3	11, 11, 8	...
16	3	9, 10, 18	...
17	10	11, 10, 10, 11, 11, 11, 11, 10, 8, 4	...
18	4	8, 8, 8, 9,	...
19	3	5, 10, 11	...
20	2	10, 10	...
21		Sunday	
22	...	River in flood. No fishing	...
23	1	9—River too high	...
24	6	8, 10, 9, 18, 8, 18	...
25	...	Broke up our encampment for the season	...
Total	252		

* I am indebted for this list to the author of 'Salmon Fishing in Canada,' and Perly.

AGGREGATE VALUE OF THE BRITISH AMERICAN FISHERIES.

It is very difficult to obtain a close approximation to the actual annual aggregate value of the fisheries of the Gulf and the coast of Labrador. It would be necessary to obtain accurate returns from France, the United States, Great Britain, and the British Provinces. But both French and American fishermen leave the Great Banks, if the season is not successful, and go to the Labrador, or into the Gulf, so that the distinction cannot be made with an approach to accuracy as regards the French and the Americans. The British American fisheries, however, do not now include the Great Banks, so that a close approximation to the value of the Gulf of St. Lawrence and the Labrador to the Provinces may be determined. The following table shows the value of the exports of fish, fish-oil, and seal-skins from British America during the years 1855, 1856, and 1857 :—

	1855	1856	1857
	£	£	£
New Brunswick . .	47,193	64,311	71,190
Canada	79,842	82,960	98,271
Nova Scotia . . .	568,086	564,342	387,422 *
Prince Edward's Island	...	...	17,545
Newfoundland . .	1,028,388	1,254,737	1,529,607
	1,723,509	1,966,350	2,104,035

The exports of Nova Scotia being given for nine months only of 1857, the addition of one-fourth would not bring them up to the exports of the two previous

* For nine months only.

years. But assuming that they were equal to those of 1856, the total value of the British American fisheries in 1857, with respect to exportations alone, amounted to 2,280,955*l.* sterling, or about $11,000,000.

The value of the exports of fish from Nova Scotia reached, in 1860, the large sum of $2,956,788, or within 44,000 of $3,000,000. This colony employed, in that year, 3,258 vessels, with a gross tonnage of 248,061 tons, or a ton for each inhabitant.

When the fish and fish-oil consumed by the inhabitants of the Provinces are taken into account, there can be no doubt that the present annual value of the fisheries to British America exceeds $15,000,000. That part of the catch on the Labrador coast which goes directly to Great Britain or the Island of New Jersey, is not included in this estimate. The value of the Labrador fisheries alone has been estimated by a very competent person at one million sterling per annum.

The total value of the fisheries of the Gulf of St. Lawrence and the coast of Labrador, as prosecuted under the enjoyment of 'concurrent rights' by the Americans, the French, the British, and the provincials, cannot fall short of four millions sterling per annum, or about twenty millions of dollars.

The Canadian fisheries are yet in their infancy. It is only within the past half-dozen years that any attention has been given to this important subject by the Government. In the last Report of the Commissioners of Crown Lands, under whose supervision the fisheries are now placed, the following encouraging statement is made:—

'The aggregate production of this source of wealth during

the past year (1860) adds another to the many existing proofs that, however severe may be exceptional and merely local failures, and however fluctuating individual success, the inexhaustible fisheries of Canada yield every returning season an increasing amount of wealth to reward the industry and enterprise engaged in them.'

Table showing the value of the produce of Canadian fisheries from 1857 to 1861, inclusive:—

1857	540,113	dollars
1858	718,296	„
1859	817,423	„
1860	832,646	„
1861	663,700	„

The protection afforded by one armed schooner is utterly insufficient to secure the Canadian fisheries against unlawful usurpation. Complaints without number are made on the coast of the audacity and insolence of many American fishermen. It is quite reasonable to suppose that when so many thousand men visit our waters, hundreds among them will be inclined to take advantage of their numbers, and, in the absence of any controlling power, encroach beyond the bounds assigned to them by treaty. But their usurpations do not stop here. Too many instances have recently occurred of injuries and cruelties committed by them, which are permitted to pass unredressed, because no means of bringing the offenders to justice are within reach of the unfortunate and oppressed Canadian fishermen. Captain Fortin says, in his Report for 1860: 'In speaking of American fishermen, I do not intend to allege that all of that nation who frequent our coasts deserve the reprobation which I have

just applied to those of whom our people have too much reason to complain. No doubt there are many exceptions; but it is not the less true that in the present year a great many of them have conducted themselves in the most outrageous manner, in places where they had always met with a kind reception.'*

An attempt is now being made to establish oyster-beds in different parts of the Gulf. As far as the experiment has been tried, it has proved successful. The consumption of oysters in America is immense. The annual value of the oyster trade of Virginia alone, before the outbreak of the civil war, was $20,000,000, and the oyster trade of Baltimore exceeds the whole wheat trade of Maryland. The total value of the oyster and shell-fish fisheries of the United States is estimated to be $25,000,000 per annum, or more than all the other fisheries put together. The extraordinary rapidity with which the oyster trade may become developed, may be inferred from the report of M. Coste, to the Emperor of the French, on 'the Organisation of the Fisheries,' wherein it is stated that the production of oysters recommended by M. Coste has taken such a prodigious developement, that, in the Isle de Rè alone, more than 3,000 men who had come from the interior have already established 1,500 parks, which produce annually about 387,000,000 oysters of the value of 6,000,000 to 8,000,000 francs.

There can be no doubt that of late years the Government of Canada has exerted itself to improve the fisheries belonging to the province, but not in a degree com-

* Sessional Papers, No. 15, 1861.

mensurate with their importance. The great fishing interests have been grievously sacrificed to others of less moment, and far more able to expand and grow indefinitely without legislative assistance. The following paragraph from the Reciprocity Treaty will show how completely the British American fisheries have been placed at the mercy of the energetic and industrious New-Englanders. The fact cannot be concealed, however, that the French Canadians — who ought, from the remarkable facilities they possess, to hold the Gulf fisheries (in common with their fellow-colonists of Newfoundland, New Brunswick, and Nova Scotia) almost exclusively in their grasp — are elbowed here and there by their more active Yankee competitors, and see the rich treasures of their seas snatched from the threshold of their homes with scarcely an effort to seize a tithe of the prize which might be their own.

It is agreed by the High Contracting Parties, that in addition to the liberty secured to the United States fishermen by the above-mentioned Convention of October 20, 1818, of taking, curing, and drying fish on certain coasts of the British North American Colonies therein defined, the inhabitants of the United States shall have, in common with the subjects of Her Britannic Majesty, the liberty to take fish of every kind, except shell-fish, on the sea-coasts and shores, and in the bays, harbours, and creeks of Canada, New Brunswick, Nova Scotia, Prince Edward's Island, and of the several islands thereunto adjacent, without being restricted to any distance from the shore; with permission to land upon the coasts and shores of those colonies and the islands thereof, and also upon the Magdalen Islands, for the purpose of drying their nets and curing their fish: provided that in so doing they do not interfere with the rights of private property or British fishermen in the peaceable use of any part of the said coast in their occupancy for the same purpose.

It is understood that the above-mentioned liberty applies solely to the sea fishery, and that the salmon and shad fisheries, and all fisheries in rivers, and the mouths of rivers, are hereby reserved exclusively for British fishermen.

The bounties paid by the Canadian Government for the developement and encouragement of fisheries, are as follows:—

1. Three dollars per ton for three months' consecutive fishing.
2. Three dollars and a half per ton for three months and a half consecutive fishing.
3. Four dollars per ton for four months' consecutive fishing.

Vessels from 20 to 40 tons to carry 8 men; from 40 to 60 tons to carry 10 men, and vessels from 60 to 80 tons to carry 12 men. The crew are to be three-fourths of Canadian origin, and one-third of the bounty is to be distributed between the crew in equal proportions, and the remaining two-thirds to the owner; or the bounty may be distributed as agreed upon by the parties engaged in the venture.

Enough has been said to show that the fisheries of the Gulf of St. Lawrence and of Labrador are of immense political and commercial importance. It will be readily seen that great advantage would accrue to this most valuable national interest if—

1st. Permanent settlements were fostered on the north shore of the Gulf and the Island of Anticosti.

2nd. Schools established where the elements of navigation could be taught to the children of fishermen.

3rd. A rapid communication with salmon rivers and coast stations kept up throughout the fishing season.

4th. Two armed steamers maintained for the protection of the fisheries from the encroachments of foreigners.

5th. United action maintained by the Governments of Canada, Nova Scotia, Newfoundland, New Brunswick, and Prince Edward's Island, for the preservation, support, and developement of the British American fisheries.

APPENDIX.

No. I.

DISTANCES (SHORE, NOT SAILING DIST.) FROM QUEBEC TO BLANC SABLON, THE EASTERN BOUNDARY OF CANADA.

	Miles	Miles	Miles
Quebec to Murray Bay	76		
Murray Bay to Tadousac	44	= 120	
Tadousac to River Escoumain	23		
River Escoumain to Portneuf	26		
Portneuf to Sault de Cochon	9		
Sault de Cochon to Laval	2		
Laval to Bersinmis	24	= 84	
Bersinmis to Outardes	11		
Outardes to Manicouagan	16		
Manicouagan to Mistassinni	12		
Mistassinni to Betacio	3		
Betacio to Godbout	15	= 57	= 261
Godbout to Point des Monts	9		
Point des Monts to River Trinity	7		
River Trinity to Point Caribou	6		
Point Caribou to River Little Trinity	4		
River Little Trinity to River Calumet	3		
River Calumet to River Pentecost	14		
River Pentecost to Cawer Islands	8		
Cawer Islands to River St. Margaret	28		
River St. Margaret to River Moisie	24	= 103	= 364
River Moise to River Trout	7		
River Trout to River Manitou	35		
River Manitou to River Sheldrake	16		
Sheldrake to River Magpie	22		
River Magpie to St. John	5		
St. John to Mingan	16	= 101	= 465
Mingan to Romaine	9		
Romaine to Watcheesho	53		
Watcheesho to Pashasheebo	18		
Pashasheebo to Nabesippi	7		
Nabesippi to Agwanus	5		
Agwanus to Natashquan	14	= 106	= 571
Natashquan to Kegashka	23		
Kegashka to Musquarro	15		
Musquarro to Washucootac	12		
Washucootac to Olomonosheebo	11		
Olomonosheebo to Coacoacho	18		
Coacoacho to Etamaiou	21		
Etamaiou to Wetagaiou	16		
Wetagaiou to Mecattina	4		
Mecattina to Ha Ha	9		
Ha Ha to St. Augustine	6		
St. Augustine to Esquimaux	14		
Esquimaux to Blanc Sablon	7	= 156	= 727

No. II.

REFLECTIONS IN 1857 ON THE FUTURE OF BRITISH AMERICA, BY THE HON. W. H. SEWARD, SECRETARY OF STATE, AFTER VISITING THE COAST OF LABRADOR AND PARTS OF CANADA.*

No one is more truly a waiter on Providence than the traveller who depends on sails to be filled by favouring breezes. Ten watches of the day and night have passed since we left Anticosti, and yet we are only seventy miles nearer our port. But we have had balmy summer skies and a gentle summer sea. Not a craft of any size or kind has darkened our horizon. It is to us as if the human world beyond it was not. The sea birds have circled our masts, crying for crumbs from our table, as it has been bountifully spread a half dozen times on deck, either in the sunshine or in the shade of the canvas.

* * * * * * *

Dreamy existence is this living at sea in the summer. Perhaps my meditations on the political destinies of the region around me may be as unsubstantial. But I will nevertheless confess and avow them. Hitherto, in common with most of my countrymen, as I suppose, I have thought Canada, or to speak more accurately, British America, a mere strip lying north of the United States, easily detachable from the parent state, but incapable of sustaining itself, and therefore ultimately, nay, right soon, to be taken on by the Federal Union, without materially changing or affecting its own condition or developement. I have dropped the opinion as a national con-

* *A Cruise to Labrador, Log of the Schooner Emerence, Correspondence of the Albany Evening Journal,* by the Hon. W. H. Seward, Secretary of State, United States.

ceit. I see in British North America, stretching as it does across the continent from the shores of Labrador and Newfoundland to the Pacific, and occupying a considerable belt of the Temperate Zone, traversed equally with the United States by the lakes, and enjoying the magnificent shores of the St. Lawrence, with its thousands of islands in the river and gulf—a region grand enough for the seat of a great empire. In its wheat-fields in the west, its broad ranges of the chase at the north, its inexhaustible lumber lands—the most extensive now remaining on the globe—its invaluable fisheries, and its yet undisturbed mineral deposits, I see the elements of wealth. I find its inhabitants vigorous, hardy, energetic, perfected by the Protestant religion and British constitutional liberty. I find them jealous of the United States and of Great Britain, as they ought to be; and therefore, when I look at their extent and resources, I know they can neither be conquered by the former nor permanently held by the latter. They will be independent, as they are already self-maintaining. Having happily escaped the curse of slavery, they will never submit themselves to the domination of slaveholders, which prevails in and determines the character of the United States. They will be a Russia behind the United States, which to them will be France and England. But they will be a Russia civilised and Protestant, and that will be a very different Russia from that which fills all Southern Europe with terror, and by reason of that superiority they will be the more terrible to the dwellers in the southern latitudes.

The policy of the United States is to propitiate and secure the alliance of Canada while it is yet young and incurious of its future. But, on the other hand, the policy which the United States actually pursues is the infatuated one of rejecting and spurning vigorous, perennial, and ever-growing Canada, while seeking to establish feeble States out of decaying Spanish provinces on the coast and in the islands of the Gulf of Mexico.

I shall not live to see it, but the man is already born who will see the United States mourn over this stupendous folly,

which is only preparing the way for ultimate danger and downfall. All Southern political stars must set, though many times they rise again with diminished splendour. But those which illuminate the pole remain for ever shining, for ever increasing in splendour.

No. III.

THE INDIANS ON THE YOUCON, BY THE REV. W. W. KIRKBY.*

On my arrival at the Youcon there were about 500 Indians present, all of whom were astonished, but agreeably glad, to see a missionary among them. They are naturally a fierce, turbulent, and cruel race; approximating more nearly to the Plain tribes than to the quiet Chipewyans of the Mackenzie valley. They commence somewhere about the 65° of N. L., and stretch westward from the Mackenzie to Behring's Straits. They were formerly very numerous, but wars, both among themselves and with the Esquimaux, have sadly diminished them. They are, however, still a strong and powerful people. They are divided into many petty tribes, each having its own chief, as the Tätlit-Kutchin (Peel's River Indians), Tä-Küth-Kutchin (Lapiene's House Indians), Kutch a Kutchin (Youcon Indians), Touchon-tay Kutchin (Wooded-country Indians), and many others. But the general appearance, dress, customs, and habits of all are pretty much the same, and all go under the general names of Kutchin (the people) and Loucheux (squinters). The former is their own appellation, while the latter was given to them by the whites. There is, however, another division among them, of a more interesting and important character than that of the tribes just mentioned. Irrespective of tribe

* From a Paper communicated to the Institute of Rupert's Land, Red River Settlement, 1862.

they are divided into three classes, termed respectively Chit-sa, Nate-sa, and Tanges-at-sa — faintly representing the aristocracy, the middle classes, and the poorer orders of civilised nations, the former being the most wealthy and the latter the poorest. In one respect, however, they greatly differ, it being the *rule* for a man *not* to marry in his own, but to take a wife from either of the other classes. A Chit-sa gentleman will marry a Tanges-at-sa peasant without the least feeling *infra dig.* The offspring in every case belong to the class of the mother. This arrangement has had a most beneficial effect in allaying the deadly feuds formerly so frequent among them. I witnessed one this summer, but it was far from being of a disastrous nature. The weapons used were neither the native bow nor imported gun, but the unruly tongue, and even it was used in the least objectionable way. A chief, whose tribe was in disgrace for a murder committed the summer before, met the chief of the tribe to which the victim belonged, and in the presence of all commenced a brilliant oration in favour of him and his people, while he feelingly deplored his own and his people's inferiority. At once in the most gallant way the offended chief, in a speech equally warm, refused the compliments so freely offered, and returned them all with interest on his antagonist. This lasted for an hour or two, when the offender, by a skillful piece of tactics, confessed himself so thoroughly beaten that he should never be able to open his lips again in the presence of his generous conqueror. Harmony, of course, was the inevitable result.

The dress of all is pretty much the same. It consists of a tunic or shirt reaching to the knees, and very much ornamented with beads and Hyaqua shells from the Columbia. The trousers and shoes are attached, and ornamented with beads and shells similar to the tunics. The dress of the women is the same as that of the men, with the exception of the tunic being round instead of pointed in front.

The beads above mentioned constitute the Indian's wealth. They are strung up in lengths, in yards, and fathoms, and form a regular currency among them; a fathom being the standard,

and equivalent to the 'Made Beaver' of the Company. Some tribes, especially the Kutch-a-Kutchin, are essentially traders, and instead of hunting themselves they purchase their furs from distant tribes, among whom they regularly make excursions. Often the medicine-men and chiefs have more beads than they can carry abroad with them, and when this happens the Company's stores are converted into banking establishments, where the deposits are invested for safe keeping. The women are much fewer in number, and live a much shorter time than the men. The latter arises from their early marriages, harsh treatment they receive, and laborious work which they have daily to perform; while the former is caused, I fear, by the cruel acts of infanticide, which to female children have been so prevalent among them. Praiseworthy efforts have been made by the Company's officers to prevent it, but the anguished and hardened mothers have replied that they did it to prevent the child from experiencing the hardships they endured.

The men much reminded me of the Plain tribes, with their 'birds and feathers, nose-jewels of tin, and necklaces of brass,' and plentiful supply of paint, which was almost the first time I had seen it used in the district. Instead of the nose-jewels being 'of tin,' they were composed of the Hyaqua shells, which gave the expression of the face a singular appearance. The women did not use much paint; its absence was atoned for by tattooing, which appeared universal among them. This singular custom seems to be one of the most widely diffused practices of savage life, and was not unknown among the ancients, as it, or something like it, seems to be forbidden to the Jews: 'Ye shall not print any marks upon you,' Lev. xix. 28.

Polygamy, as in almost all other barbarous nations, is very prevalent among them, and is often the source of much domestic unhappiness among them. The New-Zealander multiplies his wives for show, but the object of the Kutchin is to have a greater number of poor creatures whom he can use as beasts of burden for hauling of his wood, carrying of his meat, and performing the drudgery of his camp. They marry young, but no courtship precedes, nor does any ceremony attend, the union.

All that is requisite is the sanction of the mother of the girl, and often it is a matter of negotiation between her and the suitor when the girl is in her childhood. The father has no voice in the matter whatever, nor any other of the girl's relatives.

The tribes frequenting Peel's River bury their dead on stages, the corpse being securely enclosed in a rude coffin made of hollowed trees. About the Youcon they were formerly burnt, the ashes collected, placed in a bag, and suspended on the top of a painted pole. Nightly wailings follow for a time, when the nearest relative makes a feast, invites his friends, and for a week or so the dead-dance is performed, and a funeral dirge sung, after which all grief for the deceased is ended. I witnessed their dance at the fort, and have been told by others that the dead-song is full of wild and plaintive strains, far superior to the music of any other tribes in the country.

Altars or rites of religion they had none, and, before the traders went away there, not even an idea of a God to be worshipped. Medicine-men they have, in whose powers they placed implicit faith, and whose aid they dearly purchased in seasons of sickness or distress. They were emphatically a people 'without God in the world.' Knowing their prejudices, I commenced my labours among them with much fear and trembling, but earnestly looking to God for help and strength, and cannot doubt that both were granted. For before I left, the medicine-men openly renounced their craft, polygamists freely offered to give up their wives, murderers confessed their crimes, and mothers told of deeds of infanticide that sickened one to hear.

No. IV.

THE ESQUIMAUX OF ANDERSON'S RIVER.

Under date July 14, 1857, R. Macfarlane, Clerk at Fort Good Hope, writes to James Alexander, Esq., Chief Factor Hon. H. B. Co., the following details respecting the Esquimaux—

Upper Esquimaux of Begh-ula or *Anderson's River* (Mackenzie's River District): —

When an Esquimaux kills a deer, he drags the animal to the water's edge, and sticks an arrow in it, so that on floating past the lodges it may be taken possession of for the benefit of the party by whom it has been killed.

The Esquimaux of Anderson's River are fine specimens of their race, lively, good-humoured, and affable. They clothe themselves in trousers of deerskin, with the hair side next the body; shirts of the same material, and an outer shirt or coat with the hair outside, with a hood fringed with the fur of the wolf or wolverine; boots or shoes of sealskin, watertight. The crowns of their heads are closely cropped, and also the front hair in a line with the forehead; a few of them possess small moustaches and imperials. The dress of the women differs in being ornamented with beads, and possesses a short tail appended to the hind part of the coat, which is tied in front. The lofty top and side-hair knobs, so fashionable among the Esquimaux of the Mackenzie and Cape Bathurst, prevail among the women of Anderson's River. The cayaks are precisely similar to those in use among other tribes of Esquimaux; and their arms comprise a bow and a quiver of arrows, iron, bone, and ivory-pointed; a spear; a long and short knife, and a long prong, which they use in darting at wild fowl. Their lodges are covered with half-dressed sealskins on slanting poles, the floor covered with deerskins and robes. The Hare Indians hold these Esquimaux in great fear, and are despised by them in return, being called '*Nouga*,' or 'Spittle.' When Mr. Macfarlane enquired of them respecting Captain McClure's despatches, it turned out that, although they knew nothing of them, they were exceedingly fond of written or printed paper, and were known to purchase the debt bills of the Hare Indians for arrows, &c. They probably attribute a medicinal virtue to paper with characters on.

The married women of the Anderson's River Esquimaux are slightly tattooed. The Esquimaux of the Mackenzie are always at enmity with the Loucheux.

Anderson's River rises near Bear Lake, drains the country between the Mackenzie and the Coppermine River, and falls into the Arctic Sea. The country is rich in fur-bearing animals, and before the expedition of Macfarlane in 1857 it was wholly unknown. The upper part is hunted partially by the Hare and Loucheux Indians, the lower by the Anderson's River Esquimaux. Ross River is an important affluent of Anderson's River, so also is the Lockhart. The Loucheux Indians, called the Bâtard Loucheux of the Esid of the Anderson, form lodges of turf on poles.

The Anderson's River Esquimaux differ from the Western Esquimaux of Mackenzie River; they are friendly with Bâtard Loucheux, and hunt on the banks of the river for reindeer. The coats of some of the Esquimaux met on the lower part of Anderson's River were made of the skin of the Rocky Mountain goat, which Mr. Macfarlane first supposed they had procured from the Western Esquimaux; but the people, who were in great number, turned out to be Western Esquimaux, and were very fierce, and after some short time stopped the canoes of the expedition, which Mr. Macfarlane was compelled to abandon, not without endangering the lives of the Hare Indians with him, who were the first to abandon the canoes. Some of the Esquimaux were recognised as trading at Red River Post. Some of the Western Esquimaux and the Anderson's River Esquimaux pass the winter together.

The zoology of Anderson's River, with the affluent Ross River, comprises moose and reindeer, black bears, otters, wolves, wolverines, siffleux beaver, musquash, martens, musks, squirrels, rabbits, and foxes, also frogs and mice. *Birds*—Canada, laughing, snow, and Esquimaux geese, stork-king, teal, and long-tailed ducks, divers, loons, swans, hawks, owls, swallows, gulls, plovers, robins, snow-buntings, willow grouse, and ptarmigan.

No. V.

CENSUS OF THE POPULATION OF MACKENZIE'S RIVER DISTRICT, JUNE 1, 1858, FROM THE REPORT OF JAMES ANDERSON, ESQ., CHIEF FACTOR.

Tribes	Married		Adults		Children		Total		Grand Total
	Males	Females	Males	Females	Males	Females	Males	Females	
Slaves, Dog-Ribs, Hares, Chipewyans, and Yellow Knives, who are all of the same race, and speak, with slight variations, the same dialect of the Chipewyan language	530	602	341	93	662	521	1,533	1,216	2,749
Nahanies or Mountain Indians, who speak a very corrupt dialect of the Chipewyan	94	96	59	12	98	76	251	184	435
Loucheux or Koochin and Bâtard Loucheux (half Hare and half Loucheux): only some words are understood by the Slaves	239	270	160	85	318	202	717	557	1,274
	892	1,003	574	195	1,208	837	2,574	2,035	4,609

Female infanticide obtains among several of these tribes of Indians, and is the cause of the discrepancy between the number of males and females. The Hudson's Bay Company have succeeded in putting a stop to this practice in a great measure. At the Youcon Post, at the confluence of the Red and Youcon Rivers, moose is killed in abundance.

The Indian population in communication with the Youcon Post are 474 males and 365 females; they are a branch of the Peel's River Loucheux (Koochin). The Youcon Indians in the vicinity of the post are not hunters; they make excursions down the Youcon, and towards the coast, to trade with the distant tribes, who appear to be a timid race, as they allow themselves to be intimidated by the Youcon Indians, who either take their furs at their own price or pillage them.

The favourite articles of trade with the Youcon Indians are large white, blue, and red beads and Hyaquois shells, all of which are used as a kind of currency.

Hyaquois shells cost about 32*s.* per *mille*, and are readily sold for martens and foxes at the rate of four to six per marten, and from thirty-two to forty-eight per silver fox.

No. VI.

INDIAN RACES TO THE NORTH OF THE CREE HUNTING-GROUNDS.

The name Chipewyan is given to the 'Tinneh' by the Crees in derision; it means dead dog, their real name being 'Tinneh.'

The Tinneh or Chipewyan tribe inhabit the country north and north-west of English River, Athabasca, and Mackenzie River district. They have various names, but all speak dialects of the same tongue. Those who resort to Isle à la Croix, Fort Athabasca, Fond du Lac, and Fort Resolution, Great Slave Lake, are called Chipewyans; those who resort to Forts Vermillion and Dunnegan are called Beaver Indians. Another branch of the tribe, called Siccannies or Thickcannies, inhabiting the foot of the Rocky Mountains to the NW. of Peace River (and part of New Caledonia to the west of the Rocky Mountains), resort to Forts Dunnegan, Halkill, and Liard. Another branch, called the Yellow Knives, inhabiting the N. and NE. portions of Great Slave Lake, resort to Fort Rae, on Great Slave Lake, and Fort Simpson, and are denominated 'Dog-Ribs.' Proceeding down the Mackenzie, the Slaves, another branch, resort to Forts Simpson and Liard. The Hare Indians resort to Forts Norman and Good Hope, and also to Fort Youcon to the west of the mountains. The Nahannies or Mountain Indians resort to all the forts between Forts Simpson and Peel's River. The Loucheux and Nahannie dialects differ very much from the Chipewyans, but are still evidently derived from the same root.

The woody part of the country to the right of Peace River, the upper part of Athabasca River, and the tract of country from Frog Portage, up the right of English River, to and on both banks of the Saskatchewan to Fort Pitt, is the home of the Wood Crees, who resort chiefly to Lesser Slave Lake, Isle à la Croix, Rapid River, Green Lake, Cumberland, Carlton, Fort Pitt, and Fort Pelly. On the upper part of the Saskatchewan (Bow River) is a tribe of Chipewyans called Sarcees or 'Blood Indians.' The language of the Chipewyans has no affinity to the Cree, and the square massive heads, short hands and feet, point them out as quite a different race.

No. VII.

THE MORAVIAN MISSIONS IN LABRADOR, BY BROTHER L. T. REICHEL.*

The triangular peninsula, the east coast of which, extending from the Straits of Belle Isle to Hudson's Straits, and lying between the 52nd and 60th degrees of north latitude, and the 56th and 64th of west longitude, is called the coast of Labrador, and forms a part of the British possessions in North America. Its western coast is well known through the establishments and factories of the Hudson's Bay Company. But the east coast, along the Atlantic Ocean, is less known. The southern part of it, from the Straits of Belle Isle to Cape Webuck, is thinly settled by European colonists; the northern part, from Cape Webuck to Cape Chudleigh, is the proper home of the Esquimaux, among whom we have the four above-named Mission Stations. They are said to have received their name, Esquimaux, or eaters of raw flesh, from the Indians, their neighbours in the west, and their dreaded enemies. They call themselves 'Innuit,' 'men;' the rest of mankind they designate 'Kablunät,'

* From the *Missions Blatt.*

'inferior beings.' These inhabitants of the coast of Labrador are only one tribe of a race which is scattered over the whole coast, from Greenland, round Baffin's Bay, as far as Behring's Straits, all of whom speak the same language, though in various dialects, and bear the common name 'Karalit.'

A hundred years ago the inhabitants of the coast of Labrador were all heathen, who, in the ignorance and blindness of their hearts, worshipped Torngak, an old man, as they supposed, who ruled the sea and its inhabitants, and Supperuksoak, the goddess of the land. The Angekoks, or sorcerers, held the people completely in superstitious bondage. By the Europeans they were dreaded, even as far as Newfoundland, for their robberies, which were often accompanied by murder. Permission was therefore readily granted to the Brethren, when, pursuant to a resolution of the Synod, held at Marienborn in 1769, they made known to the British Government their desire to commence a mission among these heathen. Previous to this date several exploratory journeys had been made to this coast. As is well known, Br. J. C. Ehrhardt was murdered, together with five sailors, by the savages in a bay to the south of Hopedale, in the year 1752. The four Brethren who accompanied him returned home. In the year 1770, Jens Haven came to Labrador, and took possession of the land which had been granted by the Crown to the Society for the Furtherance of the Gospel for the purposes of the Mission. In the year following, Nain was begun to be built; two years afterwards, Br. Paul Eugene Layritz, of the Unity's Elders' Conference, held a visitation of the Mission, in consequence of which Okak was commenced in 1776, and Hopedale in 1782. Hebron was begun in 1830.

The land is a land of rocks and crags. On the farther seaward of the numberless islands which line the coast, there is not the slightest trace of vegetation; they are the abodes of seagulls and eider ducks. The mainland, on the contrary, at least the southern half, is here and there green; besides underwood, the fir, the birch, and larch, grow in the more sheltered bays. Many Alpine plants occur, various species of saxifrage and gentians, *Erigeron alpinum*, *Empetrum nigrum*, &c. To a

great distance inland, mountains and morasses, lakes and moss-covered plains, are the uniform character of the country; islands, bays, and rocks, that of the coast. The chief mountains are the Kiglapeit, lat. 57°, 3,500 feet high, which divides the north from the south coast, and the still higher Kaumajet between Okak and Hebron. The country is covered with snow and ice during more than two-thirds of the year, so that the inhabitants must seek their subsistence in hunting and fishing. The sea affords many rich spoils, the most important of which is the seal, of which there are five species. The flesh of these animals is the chief food of the Esquimaux. From 3,000 to 4,000 of them are taken on an average in a year at our four Stations. It is affirmed that the number of those caught along the whole coast, partly in nets, partly in kayaks, exceeds a million. Their number is said to be now decreasing, in consequence of which more attention is paid than formerly to fishing. Cod, salmon, and trout are the principal fish. The quadrupeds indigenous to the country are, besides the dogs, the reindeer, bears, wolves, foxes, and hares.

The number of the Esquimaux dwelling along the coast, which is about 500 miles in length, is computed at about 1,500, of whom 1,163 belong to our Mission. There are about 200 heathen living to the north of Hebron, and there are said to be others scattered here and there, but their number cannot be considerable, and some are settled at the establishments of the Hudson's Bay Company. In stature the Esquimaux are short, with large heads, black hair, scanty beard, coarse but not stupid features, and small hands and feet. The women are very clever at their occupations, such as sewing skin garments or boots of seal-skin, and in cleaning fish with knives of their own manufacture, with which an operation for cataract has been successfully performed. The men are quite at home in carpenter's work, the building of their boats, &c. Most important to them for procuring their livelihood is the kayak, built of wood and covered with seal-skin. The larger women's boats, covered with skin, which were formerly most used, are rarely seen. They are replaced by boats of wood for fishing and sailing, to the

size of eight tons. The Esquimaux can sustain life on a very small quantity of food, and still be cheerful. From the above brief description of the country, it is evident that the Esquimaux must ever remain a huntsman and fisherman. In this way alone can he obtain a livelihood in his sterile country.

The New-year finds our Esquimaux flocks assembled at the Mission Stations in their winter houses. At this time of the year the attendance at church and school is the best, and the spiritual work of the Mission proceeds regularly. The chief occupation is the capture of the ptarmigan and catching foxes. For the latter, traps are used, and much fatigue is frequently endured, as the traps, which are often placed at a great distance from home, must be visited daily, for fear of their being carried off by wolves. At this season, both men and women are employed by the Mission to cleave wood and clear away snow, for which they receive payment. In February, many of them repair in sledges to the ice along the sea-shore, to catch seals in their kayaks, if they meet with open water; carrying with them in general, besides their gun, a telescope, to discover the seal at a distance. On these expeditions they are often exposed to danger by the sudden breaking up of the ice. Towards Easter, the boats are repaired or new ones built. During Passion week all make a point of assembling at the Stations. After Easter they usually go inland to hunt reindeer, especially from the northern stations, where the deer abound more than in the south. At the end of June, eggs are gathered on the islands, and the fishing season commences, which lasts till September, when the haddocks are taken. If the weather is wet, great loss often arises from the spoiling of the fish hung up to dry. Salmon and salmon-trout are salted for winter consumption. In October the Esquimaux repair to the Stations for nets to catch seals, and remain there in general till Christmas. This is the chief season for the taking of seals; at times they are cut off from the sea by the sudden formation of ice in the bays, when they can be shot in great numbers. As is well known, the sledges are drawn by dogs — properly speaking, a species of

wolf, which must be governed by fear. It has often occurred that human beings have been attacked and devoured by them. A few years ago, a distemper carried off almost all of them, but their numbers are now again increasing. There are at present 222 of these useful animals at our four Stations.

Hopedale contains	35	houses, with	46	families, and	248	individuals		
Nain	„	32	„	55	„	275	„	
Okak	„	36	„	75	„	327	„	
Hebron	„	25	„	68	„	313	„	
Total . . .	128	houses		244	families	1,163	individuals	

Sailing-boats at	Hopedale	9,	Nain	10,	Okak	12,	Hebron	2
Fishing-boats	„	40	„	20	„	14	„	10
Skin-boats	„	...	„	4	„	4	„	6
Kayaks	„	49	„	58	„	61	„	46
Tents	„	27	„	23	„	31	„	38

Our congregations number: —

Communicants	at Hopedale	74,	Nain	95,	Okak	119,	Hebron	70
Baptised Adults	„	70	„	66	„	86	„	66
Baptised Children	„	85	„	94	„	104	„	107
Candidates for Baptism	„	1	„	2	„	...	„	6
Excluded	„	17	„	17	„	15	„	31
Unbaptised	„	...	„	1	„	3	„	3
New People	„	1	„	...	„	...	„	29
Total		248		275		327		313

In all, 1,163 persons.

No. VIII.

STATISTICS OF THE NORTH SHORE OF THE RIVER AND GULF OF ST. LAWRENCE, FROM PORT NEUF TO L'ANSE AUX BLANCS SABLONS, 540 MILES OF SEA-SHORE, IN 1861, WITHIN THE BOUNDARIES OF CANADA.

Resident Population	4,413
French Canadians	2,612
Anglo-Canadians	628
English	308
French	24
Americans	5
Italians	2
Poles	1
Indians	833
Roman Catholics	3,841
Protestants	570
Jews	2
Fishermen	1,755
Hunters	1,038
Proprietors of Beach Cots	332
Houses	380
Horses	12
Cows	65
Oxen	18
Sheep	59
Pigs	22
Extent of cultivated Land, in arpents	67½
Number of Roman Catholic Churches	9
Number of Roman Catholic resident Priests	2
Number of Protestant Churches	1
Number of Resident Protestant Ministers	1

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THE END.

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